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Gonzaga College, an historical sketch

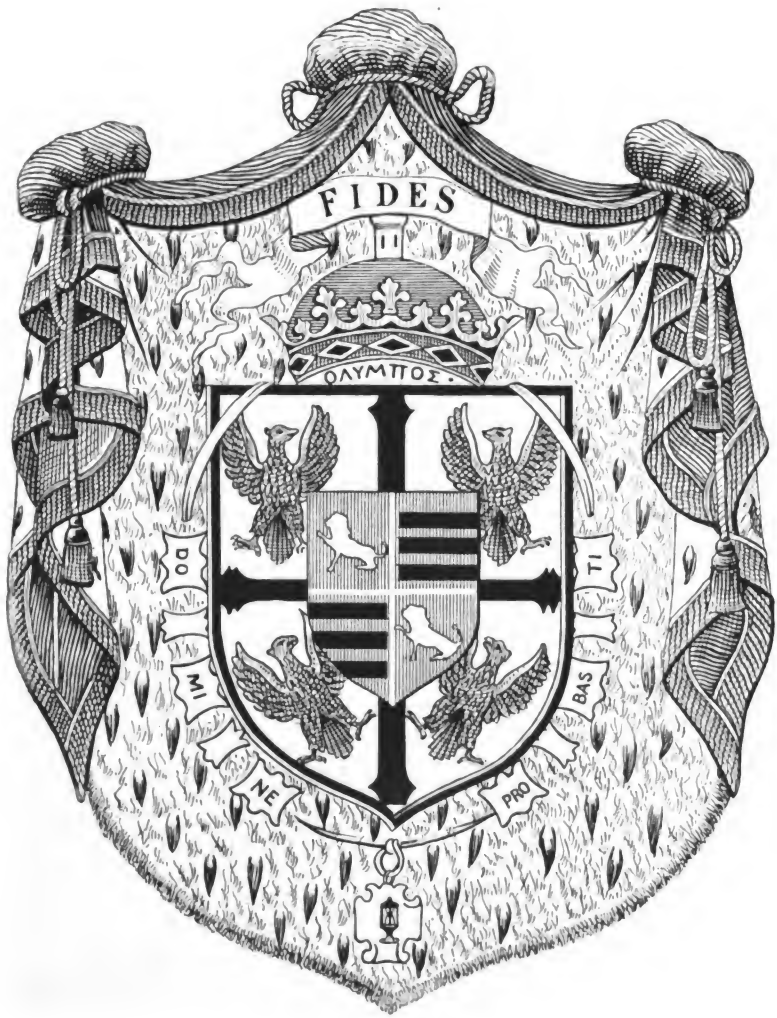
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GONZAGA COLLEGE

AN

HISTORICAL SKETCH



*From its Foundation in 1821
to the Solemn Celebration of
its First Centenary in 1921*

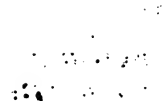


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A. M. D. G.
To the Alumni
of
Gonzaga College

PREFACE

To First Edition

The Diamond Jubilee of Gonzaga College marks an epoch in its career. It brings the institution prominently before the eyes of the world, and gives a right to all men to know something of its record in the past. Again, in this our world of ever-recurring excitement, where the interest evoked by any event is so soon dispelled by a succeeding one, unless some means be taken to perpetuate the memory of an occurrence that may have been a cause of rejoicing to many while it lasted, it will quickly have escaped from mind and become lost in the whirl of passing years. For these reasons it was determined to issue the following Historical Sketch of Gonzaga College, to serve as a source of information to those whose interest in the College may have been awakened to the extent of urging them to inquire into its inception and progress, and as a memorial volume to others who may have participated in or witnessed the solemn functions of the Jubilee. Moreover, it would savor of injustice to omit to record in some enduring manner the names and the deeds of those of the past who, by their devotedness and self-sacrifice, by their generous struggles in the midst of countless difficulties, have carried on the work through years of obscure but efficient labor and have made possible the joy and the glory of the present.

The work has been designedly called a Sketch, for owing to the scarcity of material concerning

many years of the existence of the College but little more than a brief outline of such portions has been possible. Should the observant reader notice the variety of style that may be found in the following pages, it may be said in explanation that several writers have been engaged in their compilation. The work was done by men already for the most part burdened by multifarious duties. Begun by Rev. John A. Conway, S. J., now Vice-President of Georgetown College, it was continued by Rev. Owen A. Hill, S. J., Vice-President of St. Peter's College, Jersey City, N. J., and completed and reviewed by Rev. Edmund J. Burke, S. J., while Rev. John M. Colgan, S. J., supplied the chapter on Rev. Father Fulton. Acknowledgments are due to Rev. James F. X. Mulvaney, S. J., assistant pastor of Trinity Church, Washington, D. C., whose prophetic spirit in years past led him to collect much of the material that has entered into this history; to Mr. George L. Coyle, S. J., and others whose kind help and suggestions have contributed much towards the completion of the work.

GONZAGA COLLEGE,
October, 1897.

PREFACE

To Centennial Volume

The march of years has brought Gonzaga College to the century mark. Founded and opened on F Street, September 8, 1821, she maintained herself with credit all through the vicissitudes of a hundred years, and today she ranks as one of the leading educational institutions in Washington. In November, 1896, she kept with great ceremony and lavish display the Diamond Jubilee of her honorable existence, and on that occasion she gave to the public a history of her achievements between the years 1821 and 1896. It is our purpose to carry this account of her doings down to the present date, 1921; and we bespeak for our poor effort the indulgence of our readers.

REV. OWEN A. HILL, S. J.,
GONZAGA COLLEGE,
December, 1921.

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GONZAGA COLLEGE TO-DAY

HISTORY OF GONZAGA COLLEGE

1821-1921

CHAPTER I

REV. ANTHONY KOHLMANN, S. J. (1821-1824)

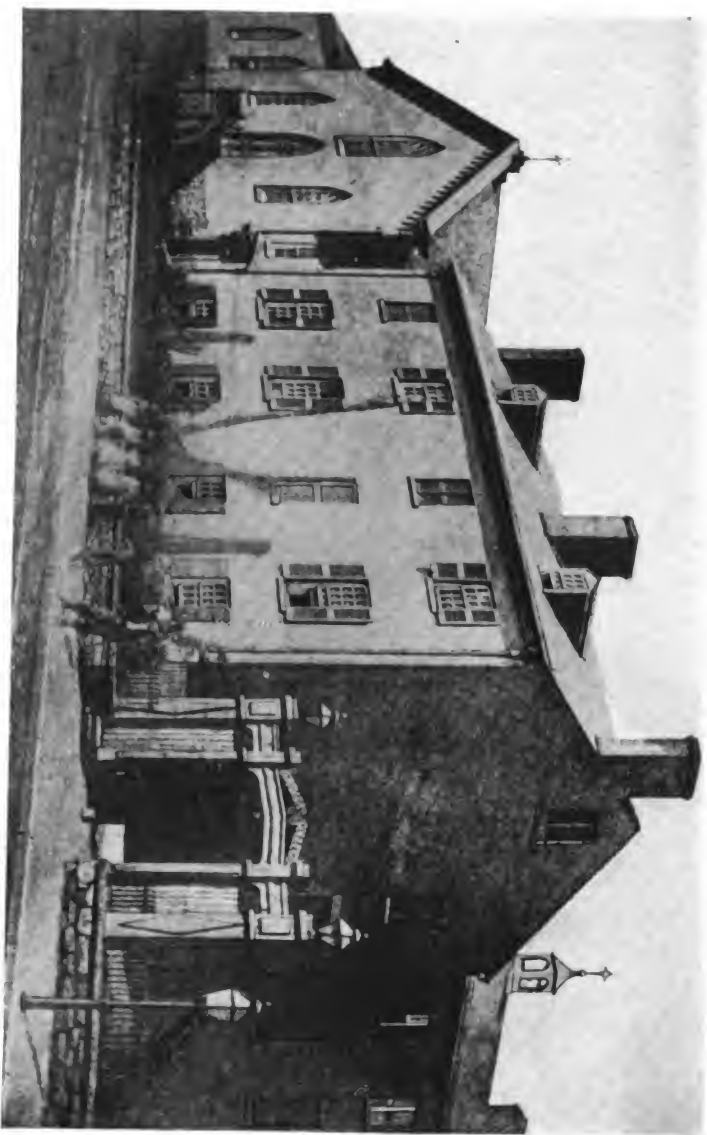
THE history of Gonzaga College is identified with the history of the National Capital.

There are many institutions of learning now included within the lines of the city which George Washington marked out to bear his name, but Gonzaga College has the proud distinction of being the oldest college in the city. This is its first claim to general interest. And when, in future years, Washington will be a great seat of learning, as it is bound to be, with its schools consolidated and its libraries purified of their dross, the historian who writes of the city's educational life will be constrained to begin with the not inglorious record of Gonzaga College, upon the muster roll of which are found the names of those who, like the illustrious citizens of ancient Rome, have deserved well of the Republic. Hardly, then, can we seem to be extravagant in claiming that the name of Gonzaga College is eternal, intimately bound up, as it is, with the early history of Washington. For this reason, then, even if for no other, Gonzaga College should excite the loyal interest of every citizen.

On the hill of the Capitol in Rome, even to this day, visitors will find the wolf to remind its citizens of how the gods interfered to effect the foundation

of the world's mistress. So, when in future years, Macaulay's New Zealander finishes his sad inspection of London Bridge and his sketch of the ruins of St. Paul's, he may gaze with reverent attention upon the ruins of Gonzaga College, as the modest beginnings of Washington's intellectual greatness. No apology, then, is needed for reminding the people of Washington of an institution inseparably connected with the city's foundation and growth.

Toward the close of the year 1896 Gonzaga College celebrated its Diamond Jubilee, or the 75th year of its existence, which would indicate its foundation to have taken place in 1821. However sensitive individuals may be about any addition to their years, every extra year which an institution can lay claim to is considered an extra link in the golden chain of its prosperity, and on consulting its records we find that Gonzaga College is older, by some years, than its admirers estimated. For Father Grassi, who had been Superior of the Jesuits in Maryland, writing from Italy, in 1819, mentions the building of the "Old Seminary," as it was called, as already completed at that time. He writes: "In the new city of Washington there is a large congregation, but only one priest, who officiates at St. Patrick's Church, close to which the Jesuits have put up a house destined for the education of youth." It may be doubted if the house of which Father Grassi speaks was originally destined for the education of youth; this destination seems to have been rather an afterthought, when the building was found to be unsuited for its first destination. As far as we have been able to make out, the first purpose for which the building



ORIGINAL GONZAGA COLLEGE, WASHINGTON, D. C., 1821-1871

was erected was to serve as a novitiate for the training of those who wished to enroll themselves in the restored Society of Jesus. Only a few years before, the Society of Jesus, after thirty years of suppression, had been re-established, and Maryland, where its sons had labored from the disembarking of the first colonists, was one of the first lands to welcome it and foster it into renewed life.

In 1819, when the letter of Father Grassi was written, there were several smaller houses of the renascent order scattered over Maryland and the adjoining States, but Georgetown College was the only house containing what might be justly termed a religious community. A few years before it had been empowered by Congress to confer collegiate degrees, but within its narrow limits (the small center building on the south side still standing)* there was a novitiate for the formation of the young religious, a scholasticate for the higher education of the students of the Society, and an academic department for the training of secular youth. Thus the small building, which then constituted Georgetown College, was overcrowded, and a division of space was needed where interests were already so much divided. This brought about the erection of the building adjoining St. Patrick's, which was intended as a novitiate to lighten the strain upon Georgetown College.

It is not many years since the "new building," of which Father Grassi wrote, disappeared from F street, between 9th and 10th N.W. It had long been a landmark in Washington, by which the city's

* Later replaced by Ryan Hall.

progress could be measured. An unpretentious structure it was, as it may still be remembered by the younger generation of Washingtonians, though, no doubt, it was looked upon in those early days as quite palatial in its dimensions; in fact, Father Charles Neale describes it, in one of his letters, "as a large, commodious building." Built as a novitiate, it was never used for that purpose; indeed, for a year or two, it remained untenanted, perhaps to allow its walls to dry and to settle, or, more likely, to give further time for reflection as to the nature of its future use. At any rate, provision was made for the novices elsewhere, and the new building on F street was opened as a scholasticate in 1820. Heretofore, as we have said, the students of the Society of Jesus formed one of the departments of Georgetown College, but in the year indicated, under the care of Father Anthony Kohlmann, as the first rector and professor of dogmatic theology, they were transferred to the new building in Washington. Hence arose the title of Seminary given to the College ever afterwards, even long after it had ceased to be a training-house or seminary for aspirants to the priesthood.

The faculty of Washington Seminary in 1821 consisted of Rev. Anthony Kohlmann, S. J., President; Rev. Max Rantzau, S. J., Vice-President; Mr. Jeremiah Keiley, S. J., Teacher of First Grammar; Mr. Jerome Mudd, S. J., Teacher of Second Grammar; Mr. James Walsh, S. J., Teacher of Third Grammar; Mr. James Neill, S. J., assistant teacher.

Fr. Kohlmann was born in 1771, at Kaiserberg, Alsace, and having finished his education was or-

dained priest. He labored in his priestly calling for several years in Italy and Austria, and in 1803 entered the Society of Jesus in Dunaburg, Russia. He was sent to America in 1806, and upon arriving, was appointed Socius to the Master of Novices, Fr. Neale. He contributed not a little to instil into the minds and hearts of the novices the spirit of the Society which had been preserved in the small remnant of devoted Jesuits in Russia. At the same time he gave missions to German Catholics in Pennsylvania and Maryland, and attended the parish at Alexandria, Va. In October, 1808, he was sent by Archbishop Carroll to New York City as pastor of St. Peter's Church, and as administrator of the diocese of New York, only recently separated from the diocese of Baltimore. Fr. Kohlmann displayed remarkable zeal in his new field of labor. To meet the wants of the Catholics in New York he purchased the plot of ground on which now stands old St. Patrick's Cathedral, and laid the corner-stone of that edifice on June 8, 1809. On the site now occupied by the new cathedral, on Fifth Avenue and Fiftieth street, he established a college under the title of "The New York Literary Institution," and introduced into the United States for the first time the Ursulines of Ireland. In 1813 he gained great prominence by his vigorous defense of the secrecy of the confessional. Having been summoned to reveal in court the names of persons who had stolen certain property, the knowledge of which he had gained in confession, he respectfully declined to answer, and upon being tried for contempt of court, he so well defended the inviolability of the confessional that the charge against

him was dismissed, and his case has become an accepted precedent for all future time. In his zeal for the Church he published several learned works, among them a book against the doctrine of the Unitarians, entitled: "Unitarianism Philosophically and Theologically Examined." This work was much esteemed in those days and copies of it may still be found in the libraries of the older inhabitants of Washington. Soon after the arrival in December, 1815, of Right Rev. John Connolly, second Bishop of New York, Father Kohlmann was recalled to Maryland. His extraordinary merit caused him to be appointed to various positions of trust and distinction. He became President of Georgetown College, professor of theology to the scholastics residing in that institution, and later was named Superior of the Maryland Mission. It was this distinguished man and learned priest who was appointed in 1821 as the first Rector of the present Gonzaga College.

The Seminary, with its Jesuit students and Father Kohlmann at their head, was but a few months in existence when it opened its class-rooms indiscriminately to the youth of the city who desired to follow a classical course. This we learn from a letter of Father Kohlmann, in 1822, stating that under dire necessity the Seminary "had opened classes for externs," and complaining that this was done in opposition to the rules of the Society of Jesus, since fees were accepted from the pupils. The reason for this complaint was the violation seemingly of one of the fundamental laws of the Society which forbids all compensation for the instruction of youth. This had been strictly ob-

served in all colleges of the Society, previous to the suppression, since each one was founded with a revenue sufficient to support the teachers and officers of the college. But no such generosity welcomed the restored Society into renewed existence, and yet the professors had to face the same struggle for existence. Consequently it became absolutely necessary to receive some compensation from the students who attended their colleges. And so men's minds were disturbed by the conflict between the express prohibition of the rule and the necessities of the times and the change of circumstances. For this reason it was that Father Kohlmann complained of the condition under which the Seminary was opened to the lay students of Washington. Consciences were quieted some years later when the Holy See, owing to the circumstances of the time, as represented by Bishop Rosati of St. Louis, Missouri, permitted under certain restrictions, fees to be taken from students, until such time as the colleges could secure the necessary foundations.

We may say, then, that the year 1822, three or four years after its completion, marks the time when the old Seminary began its career as an intellectual nursery for the youth of Washington. We have few records of those early days, save incidental scraps from occasional letters in which the College and its work are alluded to. Thus we know that in the second year of its existence as a College for boys, its classes were so crowded that ten of the Jesuit students who were pursuing their own theo-

logical studies had to be employed at the same time in teaching in the College.

After three years spent in zealous labors for the advancement of Washington Seminary, Father Kohlmann was, in 1824, recalled to Rome by Pope Leo XII, to fill the chair of Theology in the Roman College, which had been, in that same year, restored to the Society of Jesus. With him went most of the Jesuit students residing at the Seminary, to continue their studies in Rome, and from this time the College was devoted to lay students only. For five years Father Kohlmann filled this important post in Rome, and had among his pupils the present Sovereign Pontiff, Leo XIII. He was honored by the friendship of Pope and Cardinals, and merited the encomiums of all who had known him for his deep learning, sound judgment, and exalted piety. He was made Consultor of the Holy Office and member of the Congregations of Ecclesiastical Affairs, and of Bishops and Regulars, and under the succeeding Pontiff, Gregory XVI, he was promoted to the office of Qualificator of the Roman Inquisition. The last years of this devoted priest were spent at the Gesu in the work most dear to his apostolic heart, the salvation of souls. It was here that on April 11, 1836, the last summons came, and strengthened by the Sacraments of Holy Church, he breathed forth his pure soul in peace and went to receive the reward of his many labors.

CHAPTER II

FR. ADAM MARSHALL, S. J. (1824-1825)

IT is no easy matter to gather together the facts and incidents of those early days, as no catalogues were published and no diaries were kept, as far at least as we can discover, to guide the future chronicler in his researches. We half suspect that the founders of the Seminary considered their work little more than an experiment, and that they were unwilling to commit themselves to anything permanent until success should be assured. But there was published in the city, at that time, a newspaper which was a vigilant observer and faithful chronicler of all that took place in the District and elsewhere—*The National Intelligencer*—and from it we learn what catalogues and diaries fail to supply. The opening of the College on September 8, 1821, is announced with due solemnity, and the *Intelligencer* proceeds to give the hours of study and of intermission, so that boys may know just exactly what is expected of them. The demands are by no means light, and it is doubtful if our degenerate youth of today could be made to submit to them. "The hours of attendance in the summer season will be from 7 a. m. till 12 m., and in winter from 8 a. m. till 12 m.; the afternoon session, in all seasons, will be from 2 till 5. p m." More than one-half of the average boy's waking time is to be given to study! And the results proved the wisdom of the arrangement. Study and class were a serious business to those earnest men and ambitious students, and it was believed and practised that study was the chief

duty of a student's life. It is to be feared that we are going back to the old Roman idea of a school, which by the Latins was termed *ludus* or play, and the schoolmaster *ludi magister*, or master of revels. Baseball and football now take up too many of the hours which might, with more profit and less danger, be devoted to Horace and Homer, or to Cicero and Demosthenes. The boys of those days had twice the study time of our modern school boy; it is natural to conclude that they acquired also twice the amount of knowledge.

The first annual closing exercises of the Seminary took place on July 27, 1822, on which occasion "his honor, the Mayor of Washington, politely consented to perform the ceremony of distributing the premiums." The length of the scholastic year is worthy of note. Not satisfied with demanding eight hours daily of study and class the year is more than a month longer than we are accustomed to in these degenerate days. The time of the scholastic year is gradually shrinking, and now the middle of June finds our college doors closed, not to be reopened until the murky fires of September are nearly over. In that first exhibition we find the names of some who became illustrious in after life, and reflected glory upon the College in which their intellectual life had begun and received its first development. Most conspicuous then as a boy, as he was afterwards the most illustrious in public life, was James Hoban, who literally swept all before him in his college classes, and received, besides, an extra premium for general excellence. His subsequent career as the most distinguished member

of the bar in this city, is well known to Washingtonians; and in him the adage was literally verified that the child is father to the man. Noble Young, who died only a few years since, one of the most respected members of the medical fraternity in Washington, and for a long time at the head of the medical staff of Georgetown University, was also a student of the Seminary at this time, and received honorable mention at the end of this first year on July 27, 1822.

After the departure of Father Kohlmann and the Jesuit students from the Seminary, Father Adam Marshall was appointed President. He was a native of Conewago, Pa., and had labored assiduously in New York, in the lower counties of Maryland, and in Georgetown College before he was attached to the Seminary. During the last year of Father Kohlmann's presidency, Father Marshall was stationed at the Seminary in charge of the temporalities of the Maryland Mission. He is described as a "quiet, unobtrusive gentleman, fond of books, and best known to the inmates of the College by his attention to the good order of the classes and the diligence of the students." He was appointed President at the beginning of 1824. His administration was very brief; yet two events occurred during it worthy of more than a mere passing notice. The first is the part which the students took in the first civic procession in the City of Washington. The Fourth of July, 1824, was the day selected for a grand civic demonstration to commemorate the Declaration of Independence, and all the students of the different schools and the local

societies were invited to join. And from that day to this, except during the years of the suppression, the students of the Seminary, and later of Gonzaga College, its continuation, have been conspicuous in every public demonstration instituted by the city authorities. Their last public appearance was in the inaugural parade of President McKinley, where they marched proudly behind their own field-band, armed and accoutred in martial array, notably winning for themselves the admiration and applause of the bystanders. It may be well for our cadets, both of the present and of the future, to bear in mind that not even the Association of the Oldest Inhabitants has a better right than they to parade in the streets of Washington, since their College was well represented in the very first civic procession in the young city, when as yet there were no oldest inhabitants, and but few older than themselves, to represent the glory of Washington. This demonstration must, of course, have been a very modest one, since the population was small and the streets little more than magnificent distances, and their enormous width was then the only thing magnificent about them. Whether it was Tom Moore or Charles Dickens who first crystallized that sarcasm about Washington as a city of magnificent distances, he wrote better than he knew, for none short of a prophet could have foreseen the splendid civic and military demonstrations, through superb avenues and garden-like streets—truly magnificent—in which Gonzaga College, in the future, should bear an honorable part. The Washington of those days was, probably, little better than a lagoon of mud in winter and a vast field of dust in summer, but

neither mud could drown nor dust could choke the enthusiasm of patriotism.

Another remarkable incident, during the few months of Father Marshall's presidency, was the part which the students took in the reception given to Lafayette on the 12th of October, 1824, in the Capital of the Nation for which he had fought and which he had helped to establish. Only last year a venerable and highly esteemed priest was called away to his reward, who was a student of the Seminary on that occasion, the Rev. James A. Ward, one of the most distinguished classical scholars in the United States. By his side was another student who afterwards became well known as a scholar and pulpit orator throughout the country—the Rev. William Francis Clarke, S. J. They used to relate how the students of the Seminary were ranged on each side of what is now East Capitol Street as the favorite General of George Washington passed by, and how Lafayette bowed and smiled graciously in response to their salutes and patriotic applause. Two days later, on October 14, the students of the Seminary were invited to join with the Georgetown College boys in a welcome given to the Marquis in Georgetown College. Appropriate and patriotic addresses were made to the illustrious visitor by the President of Georgetown College and by Father Marshall, and years afterwards Lafayette spoke of this reception with feeling and gratitude in the French Assembly.

This seems to have been Father Marshall's last public appearance as President of the Seminary. His health began to fail rapidly, and the physicians recommended a complete rest from the cares of

office and a sea voyage. Through the influence of Commodore Rodgers, who had two sons at the College, he obtained the position of instructor on board the United States ship *North Carolina*, and on Wednesday, December 1, 1824, he left Washington never again to return. He remained on the ship cruising about the Mediterranean for nine months, without any advantage to his shattered health. The log book of the *North Carolina* records the end of this amiable priest's career. Under the date of September 20, 1825, is the following entry: "At 4 a. m. Rev. Adam Marshall (schoolmaster) departed this life. At 10 a. m. called all hands to bury the dead, and committed the body of Rev. Adam Marshall to the deep." This was while the *North Carolina* was on her passage from Naples to Gibraltar. Commodore Rodgers, a month later, October 22, 1825, communicated the loss to the Secretary of the Navy: "The service has lost Rev. Adam Marshall, the schoolmaster of this ship, whose exemplary deportment had gained him the esteem of all who knew him."

Father Marshall had been scarcely one year President of the Seminary, but he had the honor of completing all the classes in the College as they are in every fully equipped Jesuit college. There was at the end of 1825 one student, George W. Anderson, who had completed a year's course of philosophy *maxima cum laude*; but the Seminary was not yet empowered to confer degrees, and had to beg her older sister, or mother, perhaps, we should say, Georgetown College, to crown the well-earned labors of her children with scholastic honors.

CHAPTER III

REV. JEREMIAH KEILEY, S. J. (1826-1827)

THERE is an apparent contradiction in the different accounts of Father Marshall's successor, which will prove very puzzling unless it be explained. Some state that Father Matthews, the pastor of St. Patrick's Church, was the third President of the Seminary—while others, without comment or explanation, say that Father Jeremiah Keiley succeeded Father Marshall. Both accounts can be easily reconciled, though it seems more correct to place Father Keiley as the third President.

The old scruple about receiving fees from the students for tuition had not yet been quieted. The Society of Jesus in its plans for educating youth had always taken it for granted that its colleges or seminaries would be founded institutions, and no provision had been made for a state of things in which the teaching staff should depend for sustenance upon the scholars. It was clearly, then, against the letter and spirit of the constitutions to accept fees without a dispensation from the Sovereign Pontiff. To bridge over this difficulty, an agreement was entered into between the pastor of St. Patrick's and the Jesuits of the Seminary, by which the former, who was not a Jesuit, should have full charge of the reception of boys with or without tuition fees, and should at the same time provide for the support of the Jesuit teachers, while the latter should have full control of studies and of everything else belonging to internal government. Father Matthews then was what might be termed the legal superior, before the

public, while Father Keiley was the religious superior of the community, and director of studies in the college. This expedient seemed to be satisfactory in the beginning, but events proved that the difficulty was not yet solved, and its non-solution led to the suppression of the Seminary after a very short time. Father Matthews was one of the remarkable men of his time in the Catholic Church of America, and was like unto a patriarch in Washington. He belonged to the well known Maryland family of that name, and was born in Charles County, December 16, 1770. Like the other Catholic youth of respectable families in America of that period he could not receive a fitting education in his own country, for Georgetown, the first Catholic College, was not founded until 1789. He was therefore sent to Liege, in Belgium, to the English College, to pursue his studies. After his return to America he was a student of St. Mary's College, Baltimore, and a professor in Georgetown College. He was ordained by the venerable John Carroll, Archbishop of Baltimore, in 1800, being the fifth priest and the first native of the country who was ordained in the United States.

He was appointed pastor of St. Patrick's Church, and it was probably whilst pastor that he was Vice-President and afterwards President of Georgetown College. He became President of Georgetown College toward the end of 1808, and resigned on November 1, 1809, to devote himself entirely to his duties as pastor of St. Patrick's Church, which stood at that time, at the corner of 10th and E Streets.

It was Father Matthews who induced the fathers of Georgetown to establish a day school in Wash-

ington, and it is frequently asserted that he gave them the land on which the Seminary was built. Father McElroy, whose authority is decisive in this matter, states just the contrary in his "Recollections." He says that the property belonged originally to Georgetown College, and that it was donated by the College authorities to the Seminary.

We find a great increase of pupils in the Seminary at this time, and representatives of the very best families in Washington. There were attending its classes the sons of Secretary Benjamin Rush, of Postmaster General Meigs, of Commodores Rodgers and Chauncey, together with a son of the illustrious orator and statesman, Daniel Webster. It is probable that Father Matthews' personal worth and public influence had much to do with this state of things, but the fame of the teachers of the Seminary contributed very much to this success, likewise. Chief amongst them was the Rev. Jeremiah Keiley, who, as we have said, was superior of the community and director of classes in the College. He was also assistant to Father Matthews in the work of the parish. He had been professor of rhetoric and director of studies under Father Marshall, and on that gentleman's retirement he became superior, as has been explained above. He was an eloquent preacher, and his Sunday evening lectures against the apostate Blanco White were one of the pious attractions of the Capital during his service at St. Patrick's. He was instrumental in the conversion of Mrs. Cummings, the mother of Dr. Jeremiah Cummings (so named after Fr. Keiley), the famous pastor of St. Stephen's in New York, and builder of

the present splendid church dedicated to the proto-martyr.

The scholastic year of 1826–1827 shows the following Faculty at the Seminary: Rev. William Matthews, President; Rev. Jeremiah Keiley, prefect of the studies; Mr. William Grace, professor of rhetoric and poetry; Mr. Edward McCarthy, teacher of first grammar; Richard Hardney, teacher of second and third grammar; Brother Charles Strahan, teacher of rudiments; Mr. James Curley, teacher of second rudiments and mathematics. One name at least will be easily recognized by many, that of the “modest but meritorious Curley,” who for sixty years watched the stars, and cultivated rare plants, and graciously showed visitors about the scholarly halls and classic shades of Georgetown College and its romantic walks. He died there a few years since after having progressed well into the nineties. He was as remarkable for his childlike simplicity as for his deep insight into the mysteries of nature. Mr. Grace, mentioned above, afterwards Father William Grace, was a gentleman of ripe and sturdy scholarship. The Rev. Edward I. Devitt, S. J., is responsible for the following concerning him: “The writer remembers the enthusiasm of one who fought for the ‘Lost Cause.’ On a visit to the old place, while recalling the past, he said: ‘Next to Stonewall Jackson, Father Grace was the best man I ever knew; there was only this difference between them, that Father Grace was a Christian that could pray, but Stonewall Jackson was a Christian that could pray and fight too!’ ” From various data we have gathered concerning Father Grace, we think his fighting

qualities would have been equal to his praying ones when a just cause demanded their manifestation. From the same writer we learn that the programme for the exhibition or commencement of 1826-1827 shows a list of twenty pieces, and among the youthful speakers are the names of some who were afterwards distinguished in public life, as James M. Carlisle and Frederick May. College commencements were usually lengthy performances in those days; as there were no theaters or lecture courses, or any such public amusement to entertain and instruct, parents then were quite willing to sit down to numerous speeches and recitations which were their only public intellectual recreation once a year. Alas! all that, too, has been changed; and now the commencement exercises have to be curtailed even as the hours of class and the months of study have been shortened. The students in attendance, at the close of the year, numbered about 150, and everything indicated a future prosperity that would surpass all anticipations. But like a thunderclap, orders came from the General of the Jesuits that the College should be closed and the teachers transferred to Georgetown College. Some have spoken of this suppression as if there were some hidden, mysterious motive for it, and yet it was nothing more than the same old difficulty that had hung like a black cloud over the College from the beginning, to wit, the violation of the law in receiving fees for the education of day scholars. In the catalogue of colleges in the Maryland Mission for 1829 is the following note in Latin: "The Seminary at Washington was suppressed on the 25th of September, 1827, for want of sufficient

support conformable to our constitutions, although it seemed to be in a flourishing condition. The building, which belongs to the Society, was rented out." There was nothing but this left for the General to do. It was his duty to uphold the rules of the Order in every part of the world, and he was particularly bound to see that the poverty professed by the Society should suffer no detriment. As yet, the necessary dispensation had not been obtained, and therefore the College, with all its prospects, had to go rather than suffer a clear violation of a most sacred and fundamental principle.

Father Keiley was unwilling to submit. The great success of the Seminary had blinded him to higher interests, and therefore when the students assembled, for the new scholastic year in September, 1827, he announced that the college would be resumed on the following morning in the "Old Capitol Building" on Capitol Hill. There he attempted to continue the Seminary, under the name of *Washington City College*. He had with him the lay teachers of the Seminary and *one* Jesuit, who had followed him in his act of insubordination, Brother Strahan. The students flocked to the new college, under the impression that it was merely a change of place, and little suspected that a great principle was involved. Amongst them we find the names of William Francis Clarke, James A. Ward, Daniel Lynch and John Carroll Brent. The hegira was successful for a time until it was realized that Father Keiley had severed his connection with the Society of Jesus. For two years he conducted his independent school until he found it impossible to obtain a

charter for a college. He transferred his rights to a Mr. Hughes, from Virginia, and went to Philadelphia. Subsequently we find him in St. Louis and New Orleans, where he died, retaining till the end the most affectionate regard for the Society from which he had estranged himself.

This is really the end of the first period of the history of that which is now known as Gonzaga College, or as it was then called, the Seminary. The action of the General of the Jesuits was a great blow to Father Matthews. Over and over again he wrote for a reconsideration of the order, but, it is needless to add, in vain. He lived, however, to see his efforts crowned with success, when in 1848 the college was again resuscitated in the old place, in the parish of St. Patrick's. The building of the old seminary was continued as a private school from 1828 until 1848, twenty years, under the fostering care of Father Matthews, who had watched over it during all that time, until he saw it restored to those who had first won for it fame and renown.

CHAPTER IV

REV. JOHN E. BLOX, S. J. (1848–1851)

GONZAGA COLLEGE in 1848 welcomed back the Fathers of the Society after an absence of twenty years. The old difficulty about tuition, mainly instrumental in the early removal of the Fathers, had been cleared up by a dispensation graciously accorded Very Rev. Father Roothaan, General of the Jesuits, by His Holiness Pope Gregory XVI, under date of January 13, 1833. All scruples put to rest, the Fathers resumed their labors on October 2, 1848, and in the words of an old chronicler, Father Matthews' heart was gladdened on that day by the sight of two hundred boys who sought admission to the College.

The Officers and Faculty comprise the following names: Rev. John E. Blox, S. J., President; Rev. Francis Vespre, S. J., Vice-President; Rev. Daniel Lynch, S. J., Professor of Poetry and Spanish; Mr. Robert Fulton, S. J., Mr. Anthony Van den Heuvell, S. J., Mr. Nicholas Byrne, S. J., and three lay teachers, Professors of Grammar.

Among the professors will be noticed a former pupil of the College, Rev. Daniel Lynch, who then and for over a score of years afterwards served to link the old College with the new. The great number of names on the records of 1848, identical with those of the first students of the College (from 1821 to 1827), shows that her alumni, appreciating what she had done for themselves, committed their sons to her care, assured that their *Alma Mater* had not departed from her past high standard of moral



REV. JOHN E. BLOX, S. J.

and intellectual training. The following few names will indicate to some extent the walks of life in which these boys of '48 have since fulfilled their fathers' hopes and done honor to Gonzaga's teaching: Martin F. Morris, Esq., Rev. Peter Paul Fitzpatrick, S. J., James Hoban, Esq., James C. Pilling, Esq., Rev. William B. Cleary, S. J., Francis B. Mohun, Esq., James W. Orme, James K. Cleary, Walter C. Briscoe, M. D., Francis P. B. Sands, Esq., Gen. Charles Ewing.

Father John E. Blox, S. J., the fourth President of the College, was born in Belgium on June 17, 1810. At the age of twenty-two, eager to gather in the rich harvests of the American missionary, he came to this country and entered the Novitiate of the Society of Jesus at Whitemarsh, Md., on November 5, 1832. After his term of probation he was sent to Georgetown College to begin his studies for the priesthood and assist at one time in the capacity of Prefect, at another in that of Professor of Philosophy. In company with his fellow-novices, James A. Ward, William F. Clarke and Charles H. Stonestreet, he was ordained priest by Archbishop Eccleston, at Trinity Church, on July 14, 1843. The year preceding his appointment to the rectorship of Gonzaga, Father Blox was superior of St. Xavier's College, Cincinnati, in the absence of its Rector, Father Ebel. This position gave Father Blox much valuable experience that stood him in good stead in the management of Gonzaga College. The knowledge then acquired, his engaging manners and warmly affectionate disposition were the tools he brought to the work of raising

Gonzaga College to the height of her former glory. Indeed were number rated the standard of an institution's excellence, the seminary's glory during the administration of Father Blox shone with more than its past splendor. No Catholic of note in Washington went unrepresented on her rolls during these years. Small wonder that students flocked in such numbers to her doors. Father Blox had only to be known to be loved, and as Father Matthews' advanced age of seventy-eight threw much, if not all, of the work of the parish on his shoulders, his contact with parents made them desire to entrust their sons to the influence of his training. Three months after the reopening the pupils had progressed so rapidly that they were able to give a public exhibition to their friends and relatives on December 30, 1848. Again on February 28, 1849, to inaugurate the second term, the gratified parents were treated to another specimen of their sons' progress in studies. But the gladdest day of the whole year was July 19, 1849, when the College held its first commencement exercises after its reestablishment. One day was not reckoned space enough for the young orators to do full credit to themselves. So the commencement lasted two days, the 19th and 20th. Long before 5 p.m., the hour set for the procession to the hall, the boys began to gather in the college yard on F Street. A group of two hundred and seventy promising youths, two abreast, in beautiful uniforms, headed by a band of soul-stirring music, four gorgeous banners borne aloft along the line, the whole closed by citizens of the District and the Faculty of the College in their official garb, moved in splendid

order along our broad avenue up to Carusi's Saloon, at that time the most fashionable assembly room in Washington. Hours before the appointed time, Carusi's was crowded to overflowing with the élite of Washington, the President of the United States, General Zachary Taylor, among the number. It is recorded that the youthful orators reflected honor on themselves and their instructors, and filled their numerous friends with the highest satisfaction and gratification. The correctness and propriety of gesture and enunciation, the perfect ease and mastery with which each speaker handled his subject, commanded the admiration of all. Thomas Lay, John Franklin, James Hoban and Walter Briscoe particularly distinguished themselves. The exercises of the second night were on as grand a scale as those of the first. Among the speakers we notice the names of Eugene L. Fleury, James McCarthy and Thomas King. A comic piece, "The Disappointed Office-Seeker," convulsed with laughter not only the whole audience, but especially the stern conqueror of Buena Vista. One hundred and twenty students were rewarded with medals, premiums and rosettes for class work during the year. The boys of '49 who merited medals were John F. Callan, Martin F. Morris, Joseph Lindsley, Edward Caton, David Wilber, H. Bourgevin, James Smith, Thomas King, John Boone, William B. Cleary and Isaac Beers. Thus ended the first year of Gonzaga College after its reopening.

The fond hopes of friends for its future success were fully realized when Gonzaga College began its second renascent year on September 1, 1849,

with three hundred and forty pupils, increased by Christmastide to four hundred. When the bell ringing in the season of 1849-50 had summoned the students from the play-ground, they were informed that the College for the ensuing year would be directed by Rev. John E. Blox, President; Rev. Francis Vespre, Vice-President; Rev. Hippolyte de Neckere, Professor of Rhetoric; with Messrs. J. Slattery, Anthony Van den Heuvel, Renward Bauer, Brothers Nipper and Whelan, as professors of remaining classes, and Messrs. John Lynch, John F. McCarthy and John C. Coolidge, lay tutors. On February 4, 1850, a grand semi-annual exhibition was held in Carusi's Saloon, which, the papers of that date declare, "sustained the reputation of previous efforts." The commencement exercises on July 16 and 17, 1850, met with the same full meed of praise.

The College reopened on September 2, 1850, with a large increase of students. The entry book from October 2, 1848, to October 2, 1850, records the names of five hundred and twenty-five pupils. The Faculty was increased this year, the last of Father Blox's administration, by the arrival of Messrs. Barrister, Rumele, Lilly and McAtee. Mass was celebrated every Sunday at nine o'clock in St. Patrick's Church for the students, during which one of the scholastics delivered a short sermon. Sometimes a Father from Georgetown College said the Mass. There is frequent mention of Father Bixio having done so.

In the invitation sent to parents and friends for the semi-annual exhibition on February 28, 1851,

Father Blox states that the exercises will be held at the National Hall and will begin at 9 a.m. As there were *sixty-four* speakers on the programme, the wonder is when they stopped.

It is quite probable that the boys made an annual retreat in the years 1849 and 1850; yet no mention is made of any but the retreat of 1851. It was opened on Sunday, April 13, by Father Anthony Ciampi. The exercises began with Mass in St. Patrick's at 8.45 a.m., and were concluded with Benediction of the Most Blessed Sacrament at 5.30 p.m. In the College diary are recorded the names of fifty students who made their First Communion on Wednesday morning, April 16, 1851.

Towards the close of this year the boys were invited to join in the mournful procession that accompanied the remains of their beloved Archbishop Eccleston to the depot of the Baltimore & Ohio Railroad. The Archbishop, while on a visit to the Georgetown Convent of the Visitation, died on Tuesday, April 22, 1851. On April 24, the President of the United States, foreign ministers, distinguished public men, the clergy of Washington, the students and professors of Georgetown and Gonzaga, and deputations from the Catholic Churches of this city and Baltimore formed the funeral cortège. Father Blox delivered the funeral oration at the Solemn High Mass of Requiem, celebrated at St. Patrick's Church on May 14th, for the repose of the soul of the Most Reverend Archbishop.

On June 21, 1851, the feast of St. Aloysius was kept for the first time at the College in a most solemn and impressive manner. All the students attended

Mass in St. Patrick's Church. The celebrant of the Mass was Rev. Father Lanaghan, pastor of St. Peter's Church, assisted by Rev. Father Bixio, deacon, and Mr. Barrister, sub-deacon. Rev. Fathers Blox and Slattery were seated in the sanctuary. The panegyric was preached by a scholastic from Georgetown College.

Father Blox could at the close of this school year look back with pleasure on the magnificent results accomplished during his term of office, the inaugural term of a long series, destined to add new glory to the splendid annals of old Gonzaga. On August 15, 1851, he relinquished his position to Rev. Samuel Barber, S. J., and retired to other scenes. Towards the end of the year 1854 we find him pastor of St. Mary's Church, Alexandria, where by his engaging manners and unbounded charity he drew many to the fold of Christ. Among his converts were Col. George William Brent, one of the leading lawyers of the Alexandria bar, and afterwards Adjutant General of the Confederate Army of the Tennessee under Beauregard; Mrs. Dr. Chilton, née Massie; Robert Hayre Andrews, his two sisters and their husbands. The records of St. Mary's Church note twelve other conversions made by Father Blox. In 1857 he was sent to Philadelphia, where on April 27, 1860, he died in the fiftieth year of his age.

CHAPTER V

REV. SAMUEL BARBER, S. J. (1851-1854)

REV. Samuel Barber, S. J., the fifth President of Gonzaga College, was of the noted Barber family of Claremont, N. H. He was born March 19, 1814. His father, Virgil Horace Barber, and his grandfather, Daniel Barber, were Protestant ministers and subsequently converts to the Catholic faith. His father entered the Society of Jesus; his mother, the Visitation Order. One of his sisters became a Visitation nun; the three others, nuns of the Ursuline Order. When his father and mother separated to enter religion Samuel was just three years old; his sister Josephine, only ten months. They were both received into the house of Bishop Fenwick's mother, who lived adjacent to Georgetown College, on ground that now forms part of the College property. When old enough Samuel began his studies at Georgetown College. He graduated with honor in his seventeenth year and following the example of his father entered the Society of Jesus on July 30, 1830. Two years later he made his vows on the Feast of the Assumption of Our Blessed Lady, and immediately afterwards left for Rome to make the prescribed studies of the Society. He was ordained priest on September 22, 1839. Returning to his native country towards the end of the year 1840, he was stationed at Georgetown, where he remained till 1845. In this year we find him at Conewago, Pa. He was back again at Georgetown College in 1846 as Professor of Spanish and preacher to the students. On St. Stanislaus' Day, November 13, 1846, he was named to the important office

of Master of Novices, at Frederick, a position he held till August 15, 1851, when he succeeded Father Blox as rector of Gonzaga College.

The scholastic year of 1851-1852 opened with Rev. Samuel Barber, S. J., President; Rev. James A. Ward, S. J., Vice-President and Prefect of Schools; Rev. Francis Vespre, S. J., Procurator and Chaplain; Messrs. John Barrister, S. J., Renward Bauer, S. J., Charles Rumele, S. J., Professors of the higher classes; Brothers John Nipper, S. J., and John Cassian, S. J., and three laymen, teachers of the lower classes. The old traditions of the College were preserved in Rev. James A. Ward, S. J., whose education from 1823 to 1827 had been directed by such men as Fathers Marshall, Keiley and Matthews. The students had been accustomed in Father Blox's time to attend Mass in St. Patrick's Church at nine o'clock on Sunday mornings; but Father Barber so enlarged the College Chapel that they could hear Mass in it. Father Solari, S. J., of Georgetown College, frequently said the Mass and preached. Don Manuel Carvallo, the Chilean Minister, was often present and it is recorded that on one occasion he served the Mass. The diary of this time notes that Father Barber established a night school on November 18, 1851. There is no other entry of note till July, 1852, when the term closed with the usual exercises.

On the reopening of schools, September 1, 1852, Father Barber's assistants were: Fathers de Neckere and Charlier; Messrs. Joseph Hegan, Francis McAtee, John Gaffney, Peter McDermott, James Sheerin; Brothers Nipper and Cassian and two lay teachers.

On September 5, 1852, the Young Catholic's Friend Society held their first meeting in one of the College class-rooms. A month later, Father Stonestreet, Provincial of the Jesuits, preached a Charity sermon for the benefit of the society in St. Patrick's Church. In May, 1853, the celebrated Dr. Orestes Brownson lectured before the society. Carusi's Saloon was filled on the occasion by a distinguished audience. In November of 1853 the College chronicler records that Joseph King, one of the most promising students, departed for Frederick to enlist in the Society of Jesus. He was a brother to Sister M. Loretto, later Mother Superior of the Visitation Convent, Georgetown. Father Matthews, now nearing the close of his long and useful life, never lost interest in Gonzaga. Hearing that the director of the Blessed Virgin's Sodality was forming a library for the benefit of the sodalists, Father Matthews presented him with a large number of valuable books. "The Three Kings," a play written by one of the scholastics, Mr. Francis McAtee, S. J., was produced during Epiphany week, 1853. This was followed by the "Village Lawyer." These plays ran for three successive Wednesdays, and it is noted for the benefit of future economists that eight members of the Marine Band furnished the music for the second night for twelve dollars.

The retreat of 1853 was given by Rev. Hippolyte de Neckere, S. J. The exercises began at 8 a. m. and ended at 4 p. m. Many of the Protestant boys made the retreat. The utmost silence was observed at all times. There was no play in the yard. On Thursday, February 3, the senior students and twelve junior students approached the Holy Table.

Mr. John Lynch, a brother to Rev. Daniel Lynch, S. J., departed this life on February 22, 1853. He was one of the most devoted of the lay teachers who assisted the Fathers after the reopening of the College in 1848. Prevented by feeble health from entering the Society of Jesus, he resolved to give his remaining years to the service of the Society as a teacher in Gonzaga College. So well had he done his work and so piously had he lived that he was granted the privilege of taking the vows of the Society on his deathbed.

The commencement of 1853 occurred on July 14, a week earlier than the closing exercises of 1849. Following the custom of preceding years, the boys assembled on the College grounds as early as seven o'clock in the morning and then at eight o'clock, headed by the Marine Band, marched in procession to the National Theater. Fifteen declamations preceded a three-act drama, entitled "Kimla, or the King's Son," which was followed by a comedy, "The Travellers," and an epilogue by William F. Sands. As the *Star* of that day expresses it: "An idea of the strength of the *dramatis personae* may be gathered from the fact that thirty-four characters were represented on the stage."

Father Barber entered upon the last year of his Presidency with Father Hippolyte de Neckere, Vice-President and Professor of French; Father Alphonse Charlier, Procurator and Professor of French; Messrs. Hegan, McAtee, McDermott, and Logan, Professors in the classical department, and Messrs. Gaffney, Sheerin and Brother Cassian in the English. The first month of school after vaca-

tion witnessed the inauguration of the "Washington Seminary Guards." There may have existed a military company in the College some years before this, for the record speaks of uniforms and marching on exhibition days. But the first we have intimation of is the company above named. Mr. Nicholas Callan drilled them two or three times a week. But this became so much like work that the boys grew tired of playing soldiers and the "Seminary Guards" met the fate of many a similar company.

The records of this year show that Henry Ashton Bibb, the son of Hon. George M. Bibb, ex-Secretary of the Treasury, was one of the brightest ornaments of the College. Gifted with a brilliant intellect he so improved it by careful study and diligent application that he won the esteem and admiration of his teachers. During his short college life his name was most conspicuous on the programmes of each succeeding exhibition. He died on January 6, 1854. As he had longed to enter the Society of Jesus, his remains were clothed in a Jesuit's cassock.

Three months afterwards Father Barber and the students of the College were called upon to mourn the loss of another friend, endeared to them by his connection with the College as its third President and by his continued interest in its welfare, the Rev. William Matthews.

CHAPTER VI

REV. HIPPOLYTE J. DE NECKERE, S. J. (1854–1857)

ON August 15, 1854, Father Barber was succeeded by Rev. Hippolyte J. de Neckere, S. J., the sixth President of Gonzaga College. Father de Neckere was born in Belgium on August 21, 1818. His family was distinguished in the Church, for his uncle, Rt. Rev. Leo Raymond de Neckere, D. D., was Bishop of New Orleans; two of his sisters were nuns of Notre Dame in Paris; and his brother, Rev. Francis Xavier de Neckere, S. J., was a devoted priest on the Conewago mission. Entering the Society of Jesus on September 28, 1839, Father de Neckere remained a member of the Belgian Province till 1846, when he was sent to Georgetown College to begin his second year of theology. At the end of his fourth year he was ordained, in August, 1849, by Archbishop Eccleston, and detailed to Gonzaga College as professor of rhetoric, Spanish, and mathematics. In 1851 he was at Frederick making the third year of probation. The next year he was an Indian missionary with Rev. John Bapst, S. J., in the State of Maine. He was recalled to Washington in 1853 to assume the vice-presidency of the College and the professorship of French. Besides holding these offices he was one of the assistant pastors of St. Patrick's Church. He had now become such a master of the English language that he was rated high as a preacher, and was frequently called upon to give missions. On March 28, 1854, he started on a missionary tour through the State of Georgia. His four months' work was full of con-

solation and rich in the harvest of souls. Though attacked by a serious illness, on his return he was sufficiently well recovered to begin the school term of 1854-55 as President of Gonzaga College. The following faculty came to his assistance:

Rev. Alphonse Charlier, S. J., Vice-President, Professor of French and Mathematics; Rev. Aloysius Janalick, S. J., Professor of Rhetoric and Poetry; Mr. Stephen Kelly, S. J., Professor of First Grammar; Mr. John B. Mullally, S. J., Professor of Second Grammar; Mr. John Gaffney, S. J., Professor of Third Grammar; Mr. Bernard P. Toale, S. J., Professor of Rudiments; Brother Michael Cassain, S. J., Principal of Preparatory Department; Mr. Christian Beckert, Professor of Music.

A Literary Society, whose name was afterwards in Father Stonestreet's time changed to that of "Phocion," was organized on May 15, 1855.

The St. Cecilia Society, presided over by Mr. Stephen Kelly, S. J., and directed by Mr. Christian Beckert, was also established this year.

Most Rev. Archbishop Kenrick administered the Sacrament of Confirmation to forty-six students in the College Chapel. Among the happy recipients was John Rover, who afterwards entered the Society of Jesus.

The Commencement of 1855, which took place as early as July 9, was held in Carusi's Saloon. Its programme, in the matter of brevity, was an improvement on predecessors. It contains, nevertheless, the names of thirty-six individual speakers.

Father de Neckere began the second year of his administration (1855-56) with the following staff

of assistants: Rev. Henry Hoban, S. J., Vice-President; Mr. Edward Boone, S. J., Professor of Rhetoric, Poetry and Mathematics; Rev. Patrick Creighton, S. J., Professor of First Grammar; Mr. Stephen Kelly, S. J., Professor of Second Grammar; Mr. John Gaffney, S. J., Professor of Third Grammar; Mr. John B. Mullally, S. J., Professor of Third Grammar, second section; Mr. Joseph O'Reilly, S. J., Professor of Third Grammar, third section; Brother Cassian, S. J., Principal of Preparatory Department. The only record we have of this year is a book containing the names of First Communicants. Father Edward Boone, who was one of the professors of that year, tells us that for the Commencement of 1856 James A. Wise submitted seven original compositions, one of which he delivered.

During the last year of Father de Neckere's term (1856-57), the destinies of the College were in the hands of the following: Rev. Henry Hoban, S. J., Vice-President; Rev. John Barrister, S. J., Chaplain; Rev. George Haller, S. J., Professor of Rhetoric and Poetry; Mr. Edward Hand, S. J., Mr. John Gaffney, S. J., Mr. John B. Mullally, S. J., Mr. William Tehan, S. J., Professors of Grammar Classes; Brother Cassian, S. J., Principal of Preparatory Department.

The records of this year are as few and sparse as those of its predecessor, and are confined chiefly to a list of fifteen students who made their First Communion on February 1, 1857, and to a lengthy description of the administration of the Sacrament of Confirmation. The *Evening Star* of that date

thus describes the Commencement of 1857: "The Annual Exhibition of the Washington Seminary—an institution that deservedly has an abiding hold upon the regard and confidence of the community—took place this morning (July 6). At an early hour its army of students marched in procession from the Seminary building on F Street down Seventh to Pennsylvania Avenue, thence by way of Eleventh Street to Carusi's Saloon. They were led by Esputa's Band, and marched with banners flying under the direction of marshals of their own choice, and accompanied by their beloved instructors and veteran friends of the institution. The programme contains the names of only sixteen participants."

Soon came the sad intelligence that Father de Neckere was to terminate his connection with the College on August 15. Yet sadder still was the news of his death, which was to reach them only two years later. Though completely broken down at the close of his labors in Washington, his indomitable energy enabled him to assume the offices of President of St. John's College, and pastor of St. John's Church, Frederick. But no human energy nor medical science could stay the progress of his disease. He died piously in the Lord on June 6, 1859, scarcely forty-one years of age.

CHAPTER VII

REV. BURCHARD VILLIGER, S. J. (1857-1858)

ON August 15, 1857, Rev. Burchard Villiger, S. J., became the seventh President of Gonzaga College. His assistants were: Rev. Daniel Lynch, S. J., Vice-President and Professor of Poetry; Rev. Benedict Sestini, S. J., Professor of Natural Philosophy; Mr. Anselm M. Murphy, S. J., Mr. Edward X. Hand, S. J., Mr. John B. Mullally, S. J., Professors of Grammar Classes; Mr. Chas. K. Jenkins, S. J., Teacher of Rudiments; Bro. Cassian, S. J., Tutor in the Preparatory Department.

Respect for the modesty of the living forbids an extended sketch of Father Villiger. His term of office lasted little more than nine months. For on his appointment to the office of Provincial of the Maryland Province he was succeeded on April 25, 1858, by Rev. Charles H. Stonestreet, S. J.



REV. BURCHARD VILLIGER, S. J.

CHAPTER VIII

REV. CHARLES H. STONESTREET, S. J. (1858-1860)

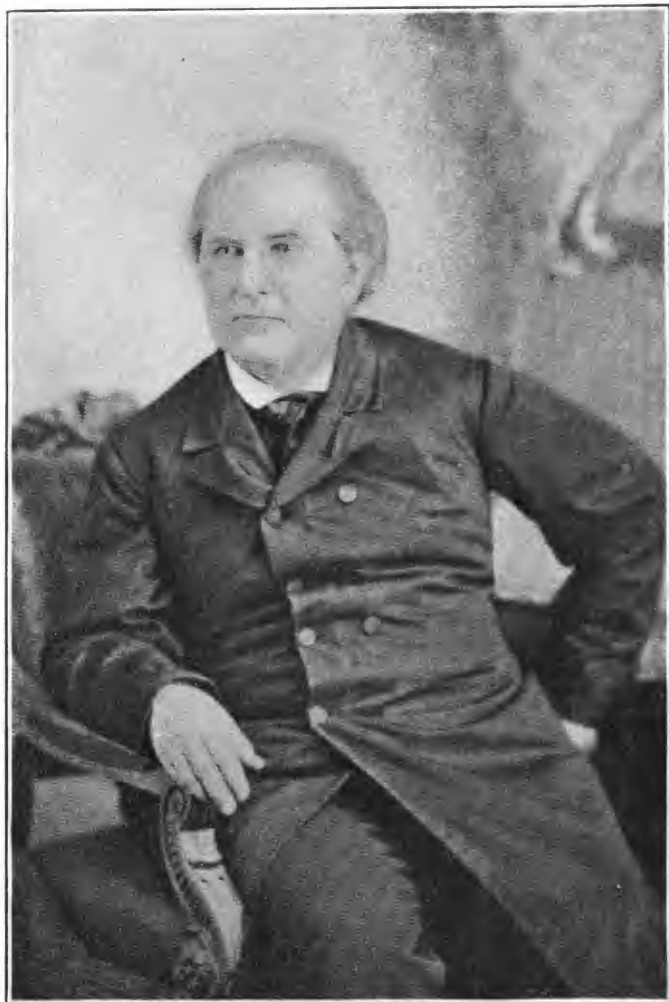
IF we were to divide the history of Gonzaga College into periods, the first period would be from its foundation as the Seminary in 1821, through its brief existence of six years, followed by the long silence of twenty-one years; the second period from 1848, the year of its revival, till May 4, 1858, the year when it received its charter with power to confer degrees; and the third period, from that time onwards. We might call them the era of promise and of blight; the era of renewed life and of fulfilment; and the era of reward and acknowledged success.

Long before the suppression of the Seminary in 1827 the College authorities had been desirous of obtaining a legal charter entitling them to confer degrees, and when Fr. Keiley removed to Capitol Hill he labored hard to obtain this privilege for the short-lived *Washington City College*, which he founded; and, indeed, his failure to accomplish this was one reason for giving up his collegiate enterprise. After the restoration of the Seminary the Fathers determined to obtain recognition from Congress, and it was on the 4th of May, 1858, that their efforts were crowned with success.

The bill was first presented in the Senate on January 21, 1858. It was twice read and referred to the Committee on the District of Columbia. On February 1 it was reported without amendment. On the same day it was presented in the House of Representatives, and, after several objections, was

referred to the Committee on the District. On April 30 it passed the House with some amendments, and on the same day received the approval of the Senate. By this bill *Gonzaga College*—no longer the Washington Seminary—received legal existence and “the right of conferring such degrees as are usually granted in colleges.” The board of directors consisted of Burchard Villiger, Charles H. Stonestreet, Daniel Lynch, Edward X. Hand, and Charles K. Jenkins, “who are recognized as a body politic and corporate forever.” The bill was signed by President Buchanan at 2 o’clock on the afternoon of May 4, 1858. In the diary of the College gratitude is expressed for the able and zealous manner in which Richard H. Clarke, Esq., labored for the successful passage of this bill.

On the afternoon of May 5 the marks for the month of April were read, and Father Stonestreet, President of the College, announced that the Washington Seminary had ceased to exist, and had been superseded by Gonzaga College. But although this doubtless was very good law, like many other law points, it was too delicate for popular comprehension, and not even the elaborate charter, with the President’s signature attached, nor the yearly catalogue, with the new title on the cover and first page, could do away with the word “Seminary,” to which the epithet *old* was appended, no doubt as a term of endearment, and so the “Old Seminary” it was called until literally it had ceased to exist, swept away in the wild rush for statelier and more majestic structures in the fairest part of the fair city of Washington.



REV. CHARLES H. STONESTREET, S. J.

The monthly tickets for excellence in class-work were first distributed, bearing the new name Gonzaga College, on June 9 of this year, 1858.

Hitherto the property of the Seminary had been held in the name of Georgetown College, but now that Gonzaga stood legally on an equal footing with her elder sister, the property rightly hers was transferred to her in due course of law.

July 6th was commencement day, with a goodly number of speakers, in accordance with the custom of the times—some sentimental, some historical, and some deeply reflective, while even the prophetic element seems not to have been wanting. The following is the programme of the first commencement of Gonzaga College:

A. M. D. G.—Gonzaga College, D. C.—Annual Commencement, Tuesday, July 6, 1858, at 9 o'clock a.m. Music. "Instability of Man's Temporal Advantages," John M. V. Davis. "Forget Me Not," Silas W. Dooley. "The Exile's Return," William Williams. Music. "The Ruins of Palmyra," William B. Pope. "Influence of Public Opinion," John M. Smith. Latin Ode, William C. Boone. "Retirement," Philip Julien. "Don Roderick," John C. Wilson. Music. "Contemplation of the Heavens," John W. Jones. "Moscow," William F. Quicksall. "The Pope and the Emperor," Ralph Jefferson. Greek Ode, John Hanna. Music. "Ambition," Albert A. Brooke. "The Future of America," George F. Murray. "The Dead Eagle," Charles C. Callan. Music. Distribution of Medals and Premiums.

William F. Quicksall, who described no doubt admirably the beauty and romance of the old Russian capital, probably with observations on the Eastern question, still remains a devoted friend of the College, though his allegiance is divided,

we fear, between Gonzaga, which first introduced him to the public, and Georgetown College, which gave the finishing touches to his moral and physical training. There were 184 students at the College this year.

The Faculty was as follows: Rev. Chas. H. Stonestreet, S. J., President; Rev. Daniel Lynch, S. J., Vice-President and Prefect of Studies; Rev. Benedict Sestini, S. J., Mr. Edward X. Hand, S. J., Mr. Anselm Murphy, S. J., Mr. John B. Mullaly, S. J., Mr. Chas. K. Jenkins, S. J., Brother Michael Cassian, S. J.

Messrs. Jenkins and Mullaly, long since priests, alone survive. The former has been in Leonardtown, Md., since he was relieved of the presidency of the College in which he was in 1858 a young teacher. The latter is in Holy Cross College, as cheerful and as youthful in spirit as he was in Gonzaga forty years ago.

After classes were resumed in September, 1858, disappointment is expressed in the diary at the small number of boys who presented themselves on the opening day, some eighty in number.

The Faculty remained very much the same as it was during the previous year, except that Messrs. Mullaly and Hand were succeeded by Messrs. Geo. T. Strong and Charles Bahan. The number steadily increased after the opening day, though the year's total never equalled the previous year.

Much attention is given in the daily records to the construction of St. Aloysius' Church, then approaching completion, but, as yet, it cannot properly be said to form a part of the history of Gon-

zaga College. It is to be hoped that some future historian will narrate the zeal and sacrifice of the pastors and people who built that noble structure, and transmit to posterity the record of the splendid functions which have taken place within its hallowed walls.

On January 24, 1859, Father Stonestreet opened the House of Representatives with prayer. He was clothed in the Jesuit cassock with his beads hanging to his belt. Speaker Orr conducted him to the desk, where he made a magnificent sign of the cross and recited Archbishop Carroll's prayer for the authorities. Another bold, fearless sign of the cross closed the brief ceremony.

About this time it was deemed expedient to give evening lectures twice or three times a week on the physical sciences. The reason assigned for this was that so many of our boys leave before completing the course that unless something of this kind were done they would not have the most rudimentary knowledge of necessary science. Father Lynch was the lecturer, and during the short time the lectures lasted they were very popular.

On February 9, 1859, Father Stonestreet prayed in the Senate as he had done some two weeks before in the lower House.

On Washington's Birthday of this year the Phocion Society, which had been founded four years previously under Fr. de Neckere, made its first public appearance before a few select invited guests. The following is a copy of the invitation:

Lex, Libertas, Salusque Gentis.

*You are respectfully invited to attend
the first public celebration to be given by the*

PHOCION SOCIETY

OF

GONZAGA COLLEGE,

*formerly Washington Seminary, on Tuesday,
February 22, 1859, at 11 o'clock A. M.*

J. F. Guthrie.

R. S. Jefferson,

G. A. Donoho.

*Reader, Edward N. Callan, D. C. Orator, John W. Jones,
Indiana.*

Compliments of.....

The celebration was held in the chapel of the college, which accounts for the limited number of invitations. The *Sun* of the following day thus notices it: "Master Edward N. Callan, in a beautiful manner, made a few remarks preceding the farewell address. John W. Jones, of Indiana, delivered the oration, on the character of Washington, which was truly praiseworthy. As an orator, this young champion bids fair for the future. During the exercises delightful strains of music were poured forth by the celebrated Withers' band. The Phocion Society has conferred honor on itself by this celebration."

Father Maguire was attached to the College on April 6. He came to be preacher in the new church, and this was the beginning of his splendid career in Washington.

On July 5 the commencement was held in the Smithsonian Institute. Seventeen pieces were spoken,



ST. ALOYSIUS' CHURCH

liberally interspersed with music, yet we are assured that the exercises lasted only from 8 till 11.15. Edward Callan, Wm. Boone, Robert Holtzman, Robert Cleary, Wm. Quicksall, and John Hanna were among the speakers. The students numbered 160, amongst whom were the two sons of Senator Douglas, called by his admirers "The Little Giant."

The year 1859-60 began favorably with 109 scholars. The new members of the faculty were Father Henry Hoban, S. J., and Mr. William Hamilton, S. J., to succeed Father Lynch, who, before the year closed, was transferred to St. Aloysius' Church, and Mr. Charles K. Jenkins, S. J. The class of rhetoric was opened with Father Stonestreet as professor.

On October 16, 1859, St. Aloysius' Church was dedicated with impressive pomp and majestic splendor in presence of the President of the United States and other notables.

There is no other event worthy of special mention during the remainder of this year. The annual commencement was again held on July 5, and in the Smithsonian, as in the previous year. The Mayor of Washington distributed the medals and premiums, while an address was made to the students by Thomas B. King, Esq., formerly a student of the old Seminary.

This was the end of Father Stonestreet's career as President of Gonzaga. He was notified a few days after the commencement that the Very Rev. General of the Jesuits had accepted his resignation, and that a successor would be appointed without delay.

Father Stonestreet was well known to the citizens

of Washington, both before and after the term of his presidency. He had been Provincial of the Maryland Province, and was for many years connected with Georgetown College and Trinity Church, Georgetown. He was a man rarely gifted in mind and rich in anecdote. He was simple and sincere and of child-like simplicity and faith. He labored hard to improve the studies in Gonzaga, and his name will be forever associated with it as the founder of the Phocion Society.

CHAPTER IX

REV. WILLIAM FRANCIS CLARKE, S. J. (1860-1861)

WHEN schools were opened in September, 1860, the students found Father William Francis Clarke, S. J., President of the College, with the following Faculty: Rev. Henry Hoban, S. J., Vice-President; Rev. Edward T. McNerhany, S. J.; Mr. Peter P. Fitzpatrick, S. J.; Mr. William Hamilton, S. J.; Mr. John A. Morgan, S. J.; Brother Cassian, S. J. There were two lay teachers besides.

Father Clarke was a native of Washington, and had been a student in the old Seminary on that September morning in 1827 when Father Keiley, with his lay teachers, retreated to the old Capitol building on Capitol Hill. Afterwards he finished his education at Georgetown College, and entered the Society of Jesus. He had held many important offices before coming back to what might truly be called his *alma mater*, and had just laid down the government of Loyola College, Baltimore. He was a preacher of great learning and power, and the college boys of those days, and others, may still remember his glowing, gorgeous descriptions of heaven, and his soul-stirring word-painting of the horrors of hell, which sent them to confession before they could go to bed. And some others in Baltimore may still remember, perhaps, the practical result of a charity sermon of his, when rings and earrings and watches were passed into the collection box as the response to his appeal. He remained only about one year at Washington, to fill up the time until a regular successor should be

appointed to take the place of Father Stonestreet. After the commencement, which this year was private, in the small hall of the College, he returned to Baltimore, where he labored for over twenty years, coming back to Washington later to die.



Three "Old Boys"

CHAPTER X

REV. BERNARDIN F. WIGET, S. J. (1861-1868)

SCHOOLS were reopened on September 2, 1861, with Father Bernardin F. Wiget, S. J., as President of the College. Only sixty-five boys presented themselves on the opening day. It would not be difficult to explain this falling off in the number of students; it had other causes besides the excitement and unrest consequent upon the war, then a few months old; but Father Wiget was the one man to restore confidence and to crowd once more the class-rooms with anxious learners. There are many still living who remember Father Wiget's genial face and whole-souled enthusiasm, which fired all who came into contact with him. And these living witnesses of his zeal and labor will be the first to acknowledge that his name is still a household word in many a home in Washington, and that he was a providential man raised up to guide Gonzaga College and the parish of St. Aloysius aright through perilous times and trying experiences. Few are the records left us about the first year of Father Wiget's administration. Father Lynch, who had been detailed to the church two years before, returned to the College, where he labored without further interruption till his death.

In June, 1862, we note the first sign of uneasiness lest the beautiful new church of St. Aloysius, which had been erected at so great a cost and which was the pride of the Catholics of Washington, would be taken by the Government as a hospital for the wounded who were being brought into the city from

the different battlefields. The United States Government had already taken possession of several Protestant churches, and fears were felt that St. Aloysius' could not long escape.

The annual commencement was held in the Smithsonian on July 7.

The opening of the new scholastic year on September 1 witnessed a large increase of applicants, almost double that of the opening in the previous year. One hundred and eighteen boys presented themselves. Father Wiget's influence was already beginning to be felt. The Faculty was composed of Father Bernardin F. Wiget, President; Father Henry Hoban, Vice-President; Fathers Lynch, Stone-street, Maguire, Roccofort, and Mr. Fitzpatrick, S. J. The last-named had been a pupil in the College in 1855.

Hardly had schools reopened when, on September 9, that which had been so long dreaded came to pass, and the Government demanded the surrender of St. Aloysius' Church as a hospital. Though, properly speaking, this forms no part of the history of Gonzaga College, yet, on account of the share which Father Wiget bore in it, and on account of the spirit of generosity and self-sacrifice it occasioned amongst the parishioners of St. Aloysius, it can hardly be passed over with a mere statement of fact. And the most satisfactory method to follow is to relate the whole transaction in the words of Father Wiget himself. The following is an account he has written:

"Sept. 9. Requisition was made for our Church to be used as a hospital for sick and wounded soldiers.



REV. BERNARDIN F. WIGET, S. J.

This demand was made by the medical military director in the name and, it is supposed, by the authority of the military governor, Wadworth. . . . Surgeon General Hammond was very courteous and seemed disposed to annul the order. Father DeSmet, S. J., then accidentally in Washington from his Indian missions, advised Father Wiget to promise a number of Masses for the souls in Purgatory if the Church should escape. Then flashed the idea through Father Wiget's mind to offer the Government to build a hospital instead of giving the Church. On the following day the proposition was made to the Government, and accepted. The plan was made for three buildings, each 24 feet wide and 200 feet long, the keys to be delivered in eight days. The Government agreed to supply as much lumber as would have been necessary to floor the church, but should battles be fought and wounded brought in during these eight days, then the Church would have to be used. On the 11th preparations were made, the people notified, the site for the buildings was selected by the medical authorities, northeast of the Church [this is a mistake—it should be northwest] on the next square, K Street.

"Sept. 12. Early in the morning a large number of our good people were at the place of the proposed structure, impelled by zeal for the house of God, anxious to prevent injury to it and ready with their voluntary labor and money. Peter Gallant, master carpenter, offered his services free as architect, and a large number of mechanics and laborers of low and high degree, young and old, offered their free services, and at once the ground was broken and work begun.

"This morning a gentleman asked a busily-digging gentleman-laborer: 'How is this work done—by contract or otherwise?' 'No contract here,' answered the other, 'each one pitches in as best he can—no pay.' 'Can I be of any service?' 'Of course; take the spade there and help me to dig.' The invitation was accepted and the newcomer worked hard and well all day. Next day we found out that it was Major General Stone, U. S. A.

"Sunday, 14. Early Mass was said for the workmen and permission given to work on, for every hour the church might yet be lost. Few will ever forget that day; the number of the workmen, their zeal and alacrity in the work, even many a Protestant gave willing aid. The ladies during the whole time of the building provided abundant refreshments, and on Wednesday, the 17th, when the work was completed, they treated all to a joyful supper, for now the church was safe. On the 18th the keys were delivered to the Government, represented by Assistant Surgeon General Smith. So generous had been the contributions of the people that over six hundred dollars remained, which were applied to the parochial school. The Government, as a compliment for the prompt building of St. Aloysius' Hospital (for so at our request it was named), offered Father Wiget the chaplaincy of the hospital, which was accepted, and on the 9th of October next the commission was issued by the President, entitling him to a yearly salary of \$1,800."

Such is a brief account of an event which proves Father Wiget's power to inspire enthusiasm, and likewise speaks more than volumes for the zeal, piety and loyalty of the good people of St. Aloysius'.

As military chaplain we may say that Father Wiget was in his element, not merely because it suited his natural taste for display and ceremonies, but much more because it extended greatly the field of his usefulness, and enabled him to fortify many a poor soul for the last journey and to bring back many a prodigal to his Father's house.

The Dramatic Association was established this year, and at the exhibition in Washington Theatre, on July 3, 1863, it made its first bow before the public, creating a great impression with Cardinal Wiseman's scholarly play of the "Hidden Gem."

Schools opened on September 10, with 140 boys. On October 4, Father Wiget opened the girls' parochial school with the solemnity which was dear to him. All the Catholic schools and clergy of the District were invited to participate, speeches were made and bells were rung, and the girls' school on First Street, between I and K Streets, N. W., was inaugurated.

The Phocion Society appears once more in the catalogue as having been reorganized during the previous scholastic year. Mr. Edward I. Devitt, S. J., was its first president, and to him its new life was due. The Juniors, jealous of the dramatic successes of their Seniors, started a dramatic association of their own, and on April 15, 1864, delighted and amused their friends with the "Spectre Bridegroom" and the "Deaf Waiter."

The Commencement was held July 6, in Ford's Theatre, with a play by the Seniors.

We find 287 boys in the catalogue for 1862-'63. The war, then at its height, had no lasting evil

effect upon the College. The following year shows still an increase, as the students numbered 308. The play appears to have been the regular entertainment for Commencement, and we think it must have been a gratifying improvement on the hours of speeches which had characterized the first exhibitions.

In 1864 Father Emig became Vice-President. He is still well remembered as a man of tireless activity, whose whole soul was devoted to the welfare of the College and the progress of the students. He was admirable in the pulpit as a practical instructor, and those who were so fortunate as to have been his pupils will remember the painstaking earnestness with which he lighted up the intricacies of the Greek declensions and the labyrinths of Greek moods and tenses. His energy remained until he passed the fourscore mark, when he fell in harness, at his post, as it was most fitting he should do.

Father Hitzelberger, the refined and polished speaker, and Mr. Keating, S. J., afterwards well known in Alexandria and Washington, as the gentle and considerate confessor, were attached to the College this year. The "Merchant of Venice" was given at Commencement at Gonzaga Hall, on July 5, 1865. This is the first mention of Gonzaga Hall in the annals of the College; and it may well be asked whence it came and whither has it gone? It is the identical old hall or wooden shed, which until a year ago stood behind the present College on I Street, which is mentioned in the catalogue as Gonzaga Hall, on 10th and F Streets, where the commencement took place in 1865. This hall was

a result of a fair held under Father Wiget to clear off the great debt of the new church of St. Aloysius. *Spring Blossoms*, a paper published during the fair, thus describes its origin:

When the ladies who are conducting the grand fair at Gonzaga Hall first signified their design of making an effort in behalf of St. Aloysius' Church, the selection of a place where the fair should be held was, of course, a subject of lively discussion. After considerable deliberation, it was resolved to build a hall especially for the purpose, and the result was the construction of the spacious edifice in which the fair is now progressing. We believe that, with the exception of the sanitary fair held several winters ago in a temporary fabric on the square at the corner of Pennsylvania Avenue and Seventh Street, this is the first time, in the city, that a fair has been gotten up of any like magnitude sufficient to justify the erection of a building expressly designed for it. "Gonzaga Fair Hall" is located on the grounds attached to Gonzaga College on F Street, between Ninth and Tenth Streets, and is one hundred and twenty feet long by fifty feet wide; the height is thirty-one feet.

Such is the description of the old hall which we all remember, and which still stands, shorn of some of its dimensions, a little to the northwest of the new Gonzaga Hall, which recently took its place. It was considered a great piece of work in its early infancy, but a thing of beauty it could never have been, since it was not a joy forever. As a fair hall it was indeed a creditable success, but as an academic hall or a collegiate appurtenance it was little better than an eyesore. And for many years hopes were expressed and prayers were said that it might yield to something more appropriate. The hopes have been fulfilled and the prayers have been heard, and the

much-lauded fair hall of 1865 has, we hope, found an abiding place after its numerous transportations.

It would be tedious to enter into detail with regard to every event in Father Wiget's administration. He was a part of those eventful times, ceaseless, unwearied in his devotion to the College, in his zeal for the Church, in his untiring interest in the Indian missions of the far west. But it was by the bedside of the wounded and dying soldiers that he was most frequently to be found, consoling and strengthening; and his name became national on account of his spiritual ministrations to the poor woman (Mrs. Surratt) who suffered on the scaffold for the crimes of others.

At the Commencement, July 2, 1867, the play is superseded by speeches and poems once again, but the programme is short, and the all-day exhibitions have passed away forever.

The Annual Commencement, on July 1, 1868, is remarkable for the first conferring of degrees upon the students of Gonzaga College. The fortunate recipients were George N. Sullivan, John F. Cox, George Lloyd Magruder, William W. Boarman. John F. Cox delivered the valedictory oration. Hopes were cherished that this was only the beginning of a long line of graduates, but some few years were to pass before this ceremony should be repeated, and only once since that time has Gonzaga sent forth graduates.

Not quite forgotten yet is the monster May procession which Father Wiget planned and carried out successfully shortly before the close of his administration. All the Catholic Churches of the city

united together in one great May procession of the children. The public schools were closed in honor of the event, and even the government clerks obtained a half holiday to witness it. There were nearly two thousand children in line, with thirteen carriages containing the May Queens and their suites. Mary Eckloff, of St. Aloysius' Parish, now Mrs. T. A. Rover, was the principal queen. Father Wiget, in all his glory, was grand marshal. The procession was reviewed and treated most courteously by the President of the United States.

Father Wiget's great labors and constant activity began to tell upon his iron constitution, and immediately after this year's Commencement, 1868, he went to Europe in search of health. Father Stonestreet was appointed President until such time as Father Wiget would be able to resume his duties. But Father Wiget never returned to Gonzaga. After some months spent in Europe, he returned and was sent to St. Thomas', Charles County, Md., where he labored till his death, a few years later.

Father Wiget was essentially a man of action. He was probably the most successful President Gonzaga College ever had. He was a man suited to the times, and unconsciously he communicated the enthusiasm of his own nature to all who came in contact with him. He was loved and esteemed by all who enjoyed the honor of his acquaintance. He well merited the eulogium of Mr. Seward, Secretary of State, that he was "a loyal citizen and a good friend."

CHAPTER XI

REV. JAMES CLARK, S. J. (1868-1874)

REV. Father Stonestreet acted as Rector until the appointment of Father James Clark, who had been a few years before President of Holy Cross College, Worcester, Mass. Father Clark had been an officer in the United States Army, having been educated at West Point, and a class-mate of General Robert E. Lee. He was essentially a military man, sparing of speech and devoted to duty. He was much esteemed by his old companions in arms, and more than once after he had become a Jesuit he was appointed to the board of West Point inspectors. He undertook the Presidency of Gonzaga College at a very critical period in the history of that institution. The new scholasticate or house of study for the young Jesuits had just been opened at Woodstock, and all the scholastics who had been delayed in their course were gathered in from the colleges and sent to Woodstock to pursue the courses of philosophy and theology. Thus the colleges were compelled to engage secular teachers in their stead, and the proceeding did not meet with the favor of parents who wished their children to be under religious influences. This accounts partially at least for the falling off noticeable in the catalogues at this time. When schools opened in September the boys numbered only 117, quite a decrease after the hundreds of the preceding years. Nor was this number much increased during the scholastic year.

The number in the following year rose to about



REV. JAMES CLARK, S. J.

145, and so it remained for several years, a few more or a few less; but never since has it risen to the multitudes that besieged the College during Father Wiget's administration.

The College Hall, formerly Gonzaga Fair Hall, was the ordinary place for the yearly commencements, and amongst the speakers on July 3, 1871, there was E. Carroll Morgan, who afterwards became famous as a physician in his specialty of throat diseases, and Leon Tobriner, one of the ablest lawyers of the present day in the City of Washington. He has been conspicuous for the interest he takes in everything pertaining to the welfare of the College; and when a short time ago the Alumni Association was formed, he was one of the first to put down his name and to promise substantial help towards fitting up the new hall.

At the exhibition of 1871 an announcement was made that marked a new phase in the life of the College, whether for better or worse, it is impossible yet, even after twenty-six years, to determine. It was published that the building hallowed by so many memories, in which from 1821 so many of Washington's best citizens had been educated, would be closed forever. The name had been changed from the Seminary to Gonzaga College, and now the place likewise had to be changed; and in the catalogue for 1871 it is stated that "the exercises of Gonzaga College will be resumed on Monday, September 4, 1871, at its new site on I Street, between North Capitol and First Streets N. W., near St. Aloysius' Church." There were many who considered this change of site a serious blow

to the College, and certainly nothing, since the transfer, has occurred to demonstrate its advantageousness. The old building was in the very heart of the city, easily accessible from every part of it and the surrounding country; the new site was on the outskirts of the city, towards which there has been no extensive growth, and consequently no easy or rapid methods of approach. Nearly twenty years before, Mr. Ambrose Lynch, the father of Rev. Daniel Lynch, S. J., so long connected with Gonzaga College, had donated a large tract of land between North Capitol and First Streets N. W., to the Jesuit Fathers for a church and college. The church was built and opened in 1859, and now the time seemed to be propitious for opening the college there also. Not the whole square on which St. Aloysius' Church now stands had been given to the Jesuits by Mr. Lynch; the western portion of it had been donated for an orphan asylum under the control of trustees, of which the pastor of St. Patrick's Church was chairman. In process of time the place was found unsuitable for the purposes of an asylum, and the property was sold to the Sisters of Mercy, who, with characteristic energy, put up a building and started an academy about the middle of the north side of I Street, between North Capitol and First Streets. The whole country about them was little more than a prairie at that time. There were only a few houses sparsely scattered about, and only by courtesy, on account of propinquity to the city and inclusion within the corporation limits, could the highways and byways in the immediate neighborhood be



GONZAGA COLLEGE, 1871-1913

called streets. For a few years the sisters labored on, since there was a hope that the long-expected extension of the city would take that direction—out by North Capitol Street—but their hopes were doomed to disappointment. Towards the northwest the city extended itself, and the wise sisters said that the time was not ripe for an academy in that direction; and so they were compelled to sell their property and return to Baltimore. Gonzaga College eventually became the purchaser of the building and property of the sisters, and here schools were opened in September, 1871.

From the catalogue we should judge that during this first year on I Street the College was far from complete organization. From its pages disappeared records of sodalities, dramatic societies, and such like organizations, and once more the Phocion Society, already the object of frequent resuscitation, is in a condition of complete somnolence. Nothing important seems to have occurred during the year save the Annual Commencement on July 3, 1872. There is the quiet of peace, and there is also the quiet of death; the tranquillity of Gonzaga, during this, its first year in the new site, looked dangerously like the latter. In 1872 we find the Phocion Society again mentioned, but it exhibits no further signs of life. The sodalities were also reorganized. The year 1874 is remarkable for the fact that for the second time, and up to the present, for the last time in its history, Gonzaga conferred degrees upon its graduates. There were three who, this year, received the highest honors from their *alma mater*—E. Carroll Morgan, Leon Tobriner, and Albert A.

Clements. But we can hardly judge this to be a sign of renewed prosperity, as year after year the number of students is constantly decreasing, and even in this year, when collegiate honors are conferred, the total list of students is scarcely one hundred. It was a dangerous experiment to have removed Gonzaga at this critical period in its history, and the struggle for existence was to go on for many years yet to come. Father James Clark was succeeded by Rev. Charles K. Jenkins, S. J., at the beginning of the scholastic year of 1874-75.

CHAPTER XII

REV. CHARLES K. JENKINS, S. J. (1874-1881)

WHEN Father Jenkins came to Gonzaga as President, he found things at an extremely low ebb. There were about seventy boys attending the College, while the three years' experience of the new site seemed to prove the impossibility of establishing a college there. Besides, owing to the changes of the past few years and the temporary depreciation of property, and the expenses consequent upon the opening of the new church and the furnishing of the new college, a debt truly enormous rested upon church, school, and college, and Father Jenkins was called upon to face difficulties such as these.

The Annual Commencement was held at the Masonic Temple on June 29, 1875, and among the speakers on that occasion was William A. Lackey, who has since won fame as an actor under the name of Wilton Lackaye.

There is little to be recorded during the succeeding years. Father Jenkins' presidency was a long-continued battle against the debt that weighed the College down and hindered its progress. Yet it must be said that he fought his battle well. He saw one crying need in the parish, and he determined at every sacrifice to better provide for the education of the girls of the parish. This was Father Jenkins' chief ambition, and time has demonstrated how wisely he has provided, and posterity will no doubt consider this single achievement of his one of the wisest in the history of St. Aloysius' Parish. The education of boys was already sufficiently well provided for by the parochial school,

and the College for those who aspired higher. An attempt had been made years before, under the Sisters of Mercy, to found an academy for girls, but it had proved to be premature. Father Jenkins realized that the proper training of the girls meant the refinement and the happiness of the homes of the future. People were amazed that with his great debt he should engage in another enterprise involving an outlay of many thousands; but he was deaf to all remonstrances, being confident that Providence would not permit him to fail in a work of such importance for the sanctity of the home and the glory of God. He succeeded, and the girls' school of Notre Dame, at the corner of North Capitol and Myrtle Streets N. E., is the testimonial of his zeal and the assurance of his success. It has had, probably, a more refining influence upon the parish than anything else since the foundation of the church.

We cannot say that at this time the College was either prosperous or its prospects promising, though connected with it are the names of several dear to many a heart in the parish of St. Aloysius. There we see Father Forhan, who ministered and consoled by many a sad death-bed; Father Scanlan, unwearied in visiting the sick; Father Stephen Kelly, who resuscitated so many societies connected with the church; Father Daniel Lynch, the link between the past and future, who had seen the rise of the Seminary, its fall, its new birth as Gonzaga College, who had seen as many as five hundred boys crowding its rooms and corridors, and who now, it would seem, was witnessing its decline.



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But there were some who were not discouraged by this sad state of things. They believed that the northeast section of the city would grow into greatness, and that, after many years perhaps, Gonzaga would regain the confidence of the public if it could only brave the present difficulties and wait until the class-rooms could be manned as they had been before the scholasticate was opened at Woodstock. In 1879 scholastics returned once more to teach in the College, and amongst them were Mr. Cornelius Gillespie, now President, and Mr. Arthur MacAvoy, who was associated so many years and so favorably with the institution. With their coming new life seemed to be infused into the dried bones, and the various societies, which had been apparently dead for so many years, sprang forth into renewed life. Still once again the Phocion Society was reorganized, and Mr. MacAvoy became its director and life-giving spirit. He also superintended the production of the play of "Sebastian, or the Roman Martyr" at the annual commencement, on June 23, 1880, held in Gonzaga Hall; and men began to believe that the tide had turned and that the new Gonzaga would soon be as famous as the old had been. The last year of Father Jenkins' rectorship opened promisingly with 123 boys. Nothing eventful occurred during this year, until June 21, when Rev. Robert Fulton was installed as new Rector of the College.

Father Jenkins was sent to Leonardtown, Md., where he has remained ever since. The girls' school will remain as a lasting memorial of his zeal, and the grateful memories of those who labored under him should be ever a consolation to him.

CHAPTER XIII

REV. ROBERT FULTON, S. J. (1881-1882)

REV. Robert Fulton, the thirteenth President of Gonzaga College, was installed in office on the feast of St. Aloysius, June 21, 1881. At the order of his Provincial, Father Fulton laid down the weighty charge of Superior of St. Lawrence's Church, 84th Street, New York City, to assume the still weightier one of Rector of Gonzaga College and Pastor of St. Aloysius' Church.

The new Rector was a man of indomitable energy and great executive ability, and had acquired the reputation of being a successful financier. Hence the reason of his appointment to his new position.

On assuming the duties of his office he was confronted by a deplorable state of affairs. The debt, as he stated in his circular to the congregation, amounted to at least \$192,000 in round numbers, the expenditure was greater than the income, which was less than the item for interest alone. Thus the debt was being annually increased by some thousands. The outlook was dark and discouraging, and the task he had undertaken of liquidating the debt was a most arduous one. But difficulties which might have filled with dismay men of more than ordinary courage, only whetted the edge of Father Fulton's activities and fired his ambition.

One day while on his begging tour through the parish, accompanied by his "fidus Achates," Father O'Connell, he came upon a man digging in a sewer on a torrid day in the summer months. Father



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Fulton paused for a moment, and looking down at the grimy son of toil, asked him in pathetic tones how much he was making a day. The laborer answered: "One dollar a day, your Reverence." "Oh!" said Father Fulton, "pray change with me. I have delved thus far to-day in harder soil and haven't made a copper."

By the sale of property, and by careful management, the debt was reduced during the course of the year about \$100,000. The result is easily stated, but who could count the hours of unremitting labor and the waste of brain tissue it all entailed on the man who achieved this result.

While Father Fulton was occupied in reckoning these accounts, he did not forget the important end for which he had undertaken this burden of material work, namely, the education of youth. He found that the progress of the classes toward the goal of graduation was worse than the advance of Sisyphus up the mountain of hopeless toil, for the boys dropped out of the course as soon as they reached the higher classes. The previous year there was a class of Poetry, but there was an interstitial void between Poetry and Second Grammar. Hence the highest class when Father Fulton came into office was First Grammar. This year the name of Humanities for the three classes between Poetry and Rudiments was dropped and the name Grammar classes substituted instead. The year opened with 104 boys, a falling off from the previous year, but the standard of the classes was satisfactory.

We observe also a change in the officers of the Phocion Society. The previous year and before

that, the Rector of the College was President of the Society (the title was merely an honorary one), and the presiding officer was called "Moderator." Now the Rector's name disappears from the roll of officers, and the moderator is styled president.

The Phocion Society gave signs of healthy and active life. The debates were spirited, and held with religious regularity. While they cultivated the art of forensic debate with laborious pains, the members did not lose sight of the wise caution of the sage, "*Mens sana in corpore sano.*" The society, in company with their beloved and amiable president, Father MacAvoy, made many an excursion together by field and flood. Their chronicler tells us that at one time they went in rowboats to the "Four Mile Run, an awful pull."

In the summer of this year there occurred one of those terrific wind and electric storms which Washington witnesses from time to time. It happened while Father Fulton was attending the exhibition at St. John's College. Houses were unroofed and trees uprooted in many localities, and the cross on the front of St. Aloysius' Church was struck by lightning and thrown to the ground.

Father Fulton's tenure of office in the rectorship of Gonzaga was brief, but it inaugurated an era of eminently successful men at the head of affairs, who were prudent and progressive, removed the incubus of debt, and established the College on a permanent basis. Father Fulton was transferred at the close of the year from the office of President of Gonzaga College to the position of Provincial of the Maryland-New York Province, and Rev. John

J. Murphy, S. J., succeeded him in guiding the destinies of Gonzaga College.

It may be interesting to the reader to learn something more in detail of the life and character of the great man to whom Gonzaga College owes so much.

Robert Fulton was born on the soil of Virginia, which has in the past produced so many truly great men. At Alexandria, June 28, 1826, he first saw the light of day. "His father was a sturdy Presbyterian, his mother a devout Catholic. Robert was a scion of a race that has played an important part in the nation's history, being related to ex-President Harrison, and the late Governor Wise of Virginia. His grandfather, on the mother's side, was an O'Brien, at one time a prominent diplomat in the service of the United States." [Woodstock Letters.]

Young Robert was left fatherless in his seventh year; but, thank God, not motherless! His mother was a woman of strong and deep faith and remarkable force of character. Her influence helped to direct the current of Robert's life to the noblest ends. Father Fulton was a man of strong convictions and fearless in expressing them. He had a marked personality and impressed all who came in contact with him as being an extraordinary man. He was exceedingly sensitive, which made him somewhat brusque and awkward in dealing with persons who had uncautiously wounded his sensibilities.

There was a deep vein of pathos in the man's nature concealed by a careless and neglected exterior. He was possessed of a droll humor, was quick at

repartee, and had remarkable conversational powers. Once the flow of conversation began he was eminently entertaining, instructive and amusing. He talked better than he wrote, excepting his letters, which were models of the epistolary style; and you could say of them, "The style is the man."

He idolatrously worshipped the classic writers and showed a rare appreciation of the beauty and elegance of the prince of Latin lyrists, "good old Horace." To see and hear Father Fulton talk, you would imagine you were in the Fleet Street Inn with Goldsmith, Sheridan and Garrick listening to Dr. Johnson entertaining his friends. If he believed in the precept, "study one book," that book was Boswell's *Life of Johnson*. He was a composite of the brusque Johnson and the gentle, kindly Charles Lamb. He may have been less than both, but he was at the same time more. He had a heritage of the zeal of St. Paul, his Christ-like sympathy, and a strong personal love for the God-Man. Father Fulton was recognized by the wits of the literary world of Boston as a peer of the greatest. The story is told that the author of the "Autocrat of the Breakfast Table" once met Father Fulton at a dinner, and he exclaimed, "Why, Father Fulton, are you here, too?" "Yes," replied Father Fulton, "all that's left of me." "Well," said the genial Holmes, "either you or I must get out; this place is too small for both of us." When some years later Dr. Holmes learned that Father Fulton was about to bid adieu to "cultured Boston," he expressed his regret to a mutual friend, saying: "I am very sorry, indeed, for Father Fulton is among the very brightest men of Massachusetts."

The "facundia dicendi" of Father Fulton was fed by constant reading. Literature was his forte, and as a rule he read literary works. He was indeed a voracious reader. No matter how busy he was, and he was a very busy man, he always found time to read. Some books he read parallel-wise, and others diagonally down the page. When he found a rare bit of literature the relish of his enjoyment was marked by a sensible glow of delight. This relish he retained even to decrepit age. He read much, and remembered well what he had read. His advice given to a young man seeking direction from him was: "Avoid slang, keep good company, read good books, write carefully, speak carefully at all times and in all places. Why, bless your soul," he continued, tapping his snuff-box in a playful manner, "from my eleventh year I have formulated my every sentence previous to utterance, and as a boy was more scrupulous about the grammar than about the Commandments." This last statement must not be taken literally. It was probably suggested by his love of saying striking things.

Father Fulton was always a warm friend and father and wise counsellor to young men, and his name will ever live in benediction in the Young Men's Association of Boston College.

Father Fulton held the highest offices of responsibility in the Province, and worn out with labor, and with health impaired, he was compelled to seek a much needed rest.

But the day of rest came too late. He was a constant sufferer, and was obliged by the physicians

to seek a milder and more even climate. He retired to Santa Clara College, California, where he died of apoplexy on the 4th of September, 1893. His ashes lie in the humble graveyard of Santa Clara, and a simple cross marks the last resting place of a man to whom can be justly attributed the qualities which the greatest of Roman orators attributed to the greatest of Roman generals—*Labor in negotiis, fortitudo in periculis, industria in agendo, celeritas in conficiendo, consilium in providendo.*

CHAPTER XIV

REV. JOHN J. MURPHY, S. J. (1882-1885)

THE scholastic year 1882-83 opened auspiciously under the new President, with Fr. Patrick H. Brennan, S. J., as Minister, Frs. Hugh L. Magevney, S. J., James Noonan, S. J., and Patrick J. O'Connell, S. J., in the parish, and Fr. Daniel Lynch, S. J., Messrs. Wm. B. Brownrigg, S. J., Cornelius Gillespie, S. J., Francis P. Powers, S. J., Joseph A. Mattson, S. J., and Arthur J. MacAvoy, S. J., in the College.

Fr. John J. Murphy was born in Ireland on the 17th of January, 1844. He had studied theology in the famous seminary of Maynooth, and already in those early days gave great promise of a brilliant future. Actuated by the spirit of apostolic zeal, he left Ireland for the shores of America and entered the Society of Jesus in 1866. He finished his novitiate and preliminary studies at Frederick, Maryland, and taught in Boston College and at Holy Cross. After having spent a short time in reviewing his theology at Woodstock he was ordained in 1874 by the late Cardinal Archbishop of Baltimore. Georgetown College was the first field of his labors as a priest, and his enthusiasm, energy and literary taste gained him many encomiums from his superiors as well as from the students and the outside world that came within his whole-souled influence, and produced an enduring effect on the College, which is still gratefully remembered by his former boys. He was for a time professor of Scrip-

ture at Woodstock College and then became pastor of Trinity Church, Georgetown. He held important offices successively at Worcester, Frederick, and Woodstock, and at length in 1882 entered on a sphere of greater usefulness as President of Gonzaga College. He was a man of commanding personal appearance, of correct judgment, ready wit, and sparkling humor. He was not long in the national capital before he became one of the best known and most highly esteemed clergymen in the city, and while his intellectual ability drew around him the thoughtful and the learned, his genial, hearty and sympathetic nature gained for him an entrance into the hearts of all.

Fr. Murphy continued the work begun by Fr. Fulton, and carried out the plan of reducing the debt on the church and bringing it down to a figure that could be borne without overmuch trouble. He manifested great zeal in the care of the souls committed to his care, encouraging Fr. Magevney in a course of lectures on the Church, and urging the parishioners to be more diligent in attending at the various services in the church. In April, 1883, during the first year of Fr. Murphy's rectorship, there was celebrated in St. Aloysius' Church with great pomp and splendor the golden jubilee of the Maryland-New York Province and the two hundred and fiftieth anniversary of the arrival of the first Jesuit missionaries in the United States. In 1633 Fr. Andrew White and Fr. Altham landed on the shores of Maryland and established the first mission of the Society of Jesus, and with Lord Baltimore helped to plant the standard of civil and religious



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liberty in the New World. After the restoration of the Society, the Jesuits sprang up once more in the place made sacred by the footprints of their pioneer missionaries, and hallowed by the labors and sufferings of their brethren, and progressed so rapidly that, in 1833, Superiors at Rome raised the mission of Maryland to the rank of a province of the Society of Jesus, under Fr. Wm. McSherry as first provincial. These two great events, in the opinion of the Provincial, deserved to be celebrated with more than a passing mention. Accordingly Fr. Fulton issued a letter requiring all the superiors of the various houses of the Province to honor the anniversary by a Novena and a solemn High Mass with appropriate discourse and Te Deum. Fr. Murphy entered into the spirit of the occasion, and the 15th of April was solemnized in St. Aloysius' Church with a pomp and splendor such as had rarely been witnessed before. Rev. Francis McCarthy, S. J., was celebrant, Rev. P. J. O'Connell, S. J., deacon, Rev. C. Gillespie, S. J., subdeacon, Rev. A. J. MacAvoy, S. J., master of ceremonies. Fr. Murphy preached.

The influence of Fr. Murphy was felt no less in the College than in parish matters. He established a well-drilled and well-organized corps of Cadets. There were four companies in the battalion in 1883, and they conferred great credit on themselves and the College by their correct deportment and exact knowledge of military tactics on the various occasions when they appeared in public. During this second year of Fr. Murphy's rule the Cadets acquired their new armory in the college building,

and later on they cast aside their old muskets, which they had obtained from Georgetown College, for the new guns furnished by the United States arsenal. Owing to his knowledge of boys' nature, Fr. Murphy encouraged athletic sports of all kinds, and in the records of his day we have accounts of the fervor with which the Gonzaga boys indulged in football and baseball.

On April 2, 1884, occurred the death of Fr. Daniel Lynch, S. J. Born in County Meath, Ireland, March 7, 1813, he came to this country with his father about the year 1817. Having laid the foundation of his education at the old Washington Seminary on F Street, he went to Georgetown College, where he completed his course of studies, graduating in 1835. That same year he entered the Society of Jesus, was ordained in 1845, and after teaching for several years in Georgetown, Holy Cross, and Frederick, came in 1858 to Gonzaga, where, with the exception of one year spent in St. Francis Xavier's College, New York City, he passed the remaining years of his life. Fr. Lynch was an earnest man and a most indefatigable worker in all that he undertook, whether in the field of parish work or in the classroom. He was an excellent linguist, having become proficient in many modern languages as well as the ancient tongues. In the long period during which he was connected with Gonzaga College, he amazed successive generations of students by the extent and thoroughness of his learning, and exerted an enduring influence on all who came in contact with his energetic nature. He was an indomitable student, finding his delight in books,

and an accomplished teacher capable of inspiring his scholars with a love of learning and zeal in its pursuit. His name will be held in grateful remembrance by his former students and by all who have at heart the welfare of Gonzaga College. His obsequies were held in St. Aloysius' Church and were attended by the faculty of the College and a host of sorrowing friends.

The last year of Fr. Murphy's rectorship opened with 130 boys. During this year as well as in the two preceding years, Fr. Murphy exerted his influence over the boys by his visits to the several classrooms and his earnest exhortations to the students at the monthly reading of marks. Himself a familiar student and an enthusiastic admirer of the Latin and Greek classics, he sought to instil into the youthful minds committed to his care a love for those undying masters of thought and style, and in the meetings of the faculty he encouraged the professors of the College in carrying out the grand principles of the Jesuit method of teaching, which had served to form the youth of many countries and had gained such renown for the Jesuit Society.

On October 19, 1884, occurred the twenty-fifth anniversary of the opening of St. Aloysius' Church, and this event was celebrated by a solemn High Mass sung by Rev. Fr. Doonan, President of Georgetown College. Archbishop Gibbons was present in the sanctuary and preached during the Mass.

The unremitting labors of Fr. Murphy during these three years at Gonzaga, in preaching and giving retreats, and in his efforts to reduce the debt on the church, brought on the first attacks of

an illness which remained with him for many years.

Upon leaving Gonzaga, he became President of St. Francis Xavier's College, New York, where he remained for three years, afterwards going to Georgetown to teach Philosophy. He was next transferred to the "Messenger" force as writer, and later became pastor of Trinity Church, Washington, D. C., where he died. Of all who followed him to his last resting place, there were none who felt for him more sincere grief than did those who had learned to know and love him while he was Rector of Gonzaga College. Fr. Murphy was succeeded on July 31, 1885, by Rev. Edward A. McGurk.

CHAPTER XV

REV. EDWARD A. MCGURK, S. J. (1885-1890)

THE examinations held at the close of this year's first session were voted successful, and though there was much room for complaint at dearth of numbers, the teachers derived some little consolation from the excellence of quality manifested among the students. All through the records of these times the frequency with which Rev. Father McGurk is reported lecturing in neighboring and distant churches is something worthy of note. This circumstance is a high tribute to the reputation he must have enjoyed in the field of oratory and eloquence. On February 9, 1886, Mrs. Barbour, the wife of Representative Barbour, of Virginia, was buried from the church, the occasion bringing thither many of Washington's notables, and thus published the beauties of our solemn services to a host of strangers to the truth.

Good Father Maguire, the idol of the people of St. Aloysius, where a decade of years before he had so creditably filled the pulpit and attracted large and distinguished audiences to his sermons, was again with the people he loved, and seemed destined to close his eventful and saintly life in their midst. But Providence had another fate in store for him. From the beginning of the year he had been delivering catechetical lectures to the students and edifying the parishioners with the sublime discourses that even yet linger in the memories of our oldest inhabitants. His sixty-eighth birthday was duly

kept in the College on Thursday, February 11, and on April 7 he visited Baltimore to conduct a Triduum in the Cathedral. At the close of the Triduum he journeyed to Philadelphia, intending to give a mission or retreat of eight days in that city. But death followed close at his heels. During his absence frequent mention is made in the College records of the regret the boys experienced at missing his weekly talks. The old women of the parish, whom he kindly allowed to surreptitiously enjoy his discourses, longed for his return. But on Monday, April 11, the members of the little community were thrown into consternation and grief by the sudden announcement that Father Maguire lay dying in St. Joseph's Hospital, Philadelphia. He had finished but one or two days of his mission in that city when he was obliged to surrender to a disease that made rapid progress in his weakened frame. He lingered in great pain till Easter Monday, April 26, when he died piously in the Lord about noon. A delegation of parishioners went to Philadelphia next morning to convey his remains back to the city and give the children of his early years an opportunity to testify the affection with which they cherished their father's virtues. All day and far into the night people streamed towards the foot of the altar to take a last sad look at his beloved features and hold their children high in air to help them bid a last farewell to the saintly man. Truly he deserved all the depth of feeling entertained for him. He was a friend to the rich and poor alike. He was a giant intellectually and spiritually, and the writer even yet remembers the impression his tall, straight figure



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created in passers-by when he walked the streets; he remembers the hush that came over the congregation when Sunday after Sunday this man of God made St. Aloysius ring with the slow and measured words of truly apostolic eloquence. Father Maguire was laid to rest with his brethren of the Society in the little graveyard at Georgetown College on Wednesday, April 28. A vast assemblage of church dignitaries, together with men, women and children, followed his remains through the city.

This was a busy year financially. Father McGurk had set his heart on rearing a residence less unworthy of the priests and scholastics than the old quarters in the College building. He was, moreover, determined to incur no new debts, and therefore had to exert every energy and call into requisition every possible scheme for the accumulation of a sufficient sum. On May 26 his plans first began to assume shape. On that day a corps of diggers set to work and soon had the excavations for the new building well under way. But funds were not forthcoming, and the building dragged on and on until it was finally ready for occupancy only a little more than a year later. The community moved into the new house on August 1, 1887. The residence itself is a credit to the taste and business ability of Father McGurk and an abiding monument to the generosity of the people of St. Aloysius' Parish.

The annual retreat for the boys was begun on Tuesday, May 11, 1886. Father Francis Ryan, S. J., of Baltimore, conducted the exercises.

Commencement exercises were held in the National

Theatre at 2.30 p. m. General Rosecrans addressed the students and distributed the prizes.

The year of 1886-1887 opened on Monday, September 6, with eighty-seven boys in attendance and the following staff:

Rev. Edward A. McGurk, S. J., President; Mr. Edward P. Spillane, S. J., Rhetoric and Poetry; Mr. James F. X. Mulvaney, S. J., First Grammar and Second Grammar; Mr. Myles A. McLaughlin, S. J., Third Grammar; Mr. John A. Moore, S. J., Rudiments; Mr. Joseph A. Mattson, S. J., English.

On Tuesday there were ninety boys present, and during the rest of the year numbers scarcely increased. These were dark times in the history of Gonzaga, sad contrasts to earlier days in her history when she could count 250 pupils at an opening and could look forward to a large increase between September and the ensuing June. But her destinies were in the hands of men who had been taught the lesson of hope and had learned the lesson well. They worked away when things were most unpromising and devoted all their energies to the task of resurrecting Gonzaga. This year Rev. Peter Cassidy was appointed professor extraordinary of elocution and brought much talent and zeal to the work. On October 10 the Church of St. Joseph, on Capitol Hill, one of the works in which Father Wiget, of happy memory, interested himself, was transferred to the Cardinal and put in the hands of Father Schmitt, a secular. October 13, the feast of St. Edward, was kept as Rector's day, and the boys acquitted themselves of a very creditable literary programme.

Several distinguished scholars gave a series of lectures to the friends of the College during this half of the school year, among them being the Rev. J. Havens Richards of Woodstock College and the Rev. Daniel J. MacGoldrick of the College staff. On March 5 word was received at the College of the death of Very Rev. Peter Beckx, General of the Society of Jesus, and on Wednesday, March 16, solemn funeral services were held in the church in his honor. Dr. Chapelle (Now Archbishop of Santa Fe) preached an eloquent sermon on the occasion. Father Cassidy opened a retreat for the College boys on Monday, March 28. The year closed with the usual exercises in Harris' Bijou Theatre on Tuesday, June 28.

The third year of Father McGurk's administration opened most inauspiciously indeed. On Monday, September 5, fifty-seven boys presented themselves for admission. The Faculty, surprised at the decrease of thirty from even last year's poor showing, endeavored to solace themselves by assigning hidden reasons for the catastrophe and drawing abundantly on hope. With Father McGurk for President, the classes were managed by Mr. Edward P. Spillane, Mr. Myles A. McLaughlin, Rev. Charles C. Jones, Mr. James F. X. Mulvaney, Mr. Edward Corbett, and Mr. George A. Pettit. By Wednesday, September 7, the number of pupils had grown to sixty-nine. The altar in the residence chapel, donated by the sisters of Mr. Hanna, a splendid monument to their piety and charity, was consecrated on September 8. The splendid course of lectures inaugurated this year at the College marked an

era in its intellectual growth. The series was opened on Monday, January 9, by Rev. Father McGurk, with "Ireland as It Is" for his subject. Mr. Corbett, on Monday, January 16, followed with an instructive essay concerning "Glaciers and the Glacial Period." For the third lecture Father Francis Ryan, of Baltimore, chose "New Fashions in Literature." On Monday, January 30, Rev. Charles C. Jones favored a large and appreciative audience with the result of his studies on "Evangeline." Mr. Spillane on the following Monday, February 6, treated the subject "Alaska; or, The Cross in the North." Father Peter Finlay, the celebrated Irish theologian and professor at Woodstock, on Monday, February 13, discussed "Savonarola." The course was closed on Monday, February 20, by Mr. Cornelius J. Clifford, S. J., from Georgetown College. His theme was "The Irish Singers of '48."

This year Rev. Father McGurk himself gave the retreat to the students. The exercises opened on Monday, March 5, and closed with general Communion on Thursday, March 8.

The opening day of 1888-1889 had no more cheery prospects than its predecessor, and the dawn of prosperity was yet far distant. Fifty boys wandered into the College yard on the morning of Monday, September 3, 1888. A week later sixty-seven were in attendance. The staff was as follows: Rev. Edward A. McGurk, S. J., President; Rev. William F. Clarke, S. J., Lecturer on Catechism; Mr. James F. X. Mulvaney, S. J., First Grammar; Mr. Myles A. McLaughlin, S. J., Second Grammar;

Mr. George A. Pettit, S. J., Third Grammar; Rev. Thomas S. Harlin, S. J., Rudiments; Mr. John G. Nicholson, S. J., Rudiments.

On October 20 the church was made the recipient of the late Mr. John Condon's munificent gift of a set of altar vessels, valued at twelve hundred dollars. A new feature introduced this year into the regular routine of College work was the presentation at reading of marks of work done during the month by members of the different classes. To each class a special day was assigned, and the arrangement had many advantages. The publicity of the thing spurred on the youngsters to greater activity in the matter of self-improvement, the rivalry existing between the classes promoted emulation, and the results satisfied the laudable desire of each teacher to know what was being done in the College outside of his own proper class.

The second term opened on Monday, February 4, 1889, without any marked increase in the number of pupils. On Wednesday, February 20, Georgetown University kept the hundredth anniversary of its foundation, and the day naturally had much interest for poor relatives struggling under a burden at Gonzaga and wondering when benign Providence would send their way some small part of the good gifts showered on their prosperous sister. The College enjoyed a holiday on Monday, March 4, to enable the students to witness the inauguration of President Harrison. The annual retreat for the students was opened by Father Connolly on Monday, April 1. The year closed with the usual exercises. A feeling of dissatisfaction at the poor

support given the College was daily gaining ground and resulted during vacation in the issuance of a circular stating that the higher classes of the College would be for a time suspended. It was determined to continue next year only the classes ranging from Rudiments to Second Grammar.

September 2, 1889, was opening day, and in view of the steps taken by the authorities during the summer months no one was overwhelmingly surprised at the small number of students who presented themselves for admission. There were fifty by actual count. The staff was as follows:

Rev. Edward A. McGurk, S. J., President; Rev. William F. Clarke, S. J., Catechism; Rev. Michael A. Noel, S. J., German; Mr. George A. Pettit, S. J., Second and Third Grammars; Mr. William P. O'Connor, S. J., Rudiments; Mr. John G. Nicholson, Rudiments.

Near the beginning of October, Rev. Father Richards, S. J., President of Georgetown, offered two scholarships to be competed for by members of Second Grammar. These scholarships enable the successful competitors to enter First Grammar at Georgetown and afterwards continue their studies in the same institution till graduation.

On November 25 the verdict of a District jury denied the church and College a considerable sum of money donated in his last will by Mr. John Hoover, an illustrious benefactor in his lifetime of the parish and its orphans.

Mr. O'Connor, early in the year, set about forming a Social Club for young men of the parish and succeeded beyond all expectation. Before any regu-

lar organization was effected he had fifty names on the list. Mr. Rossa F. Downing, an old student of the College, was its first secretary. A room for meetings was secured and fitted up in the College building. A billiard-hall, a reading-room and gymnasium were likewise established in the same building. The Club has since severed its connection with the College and bids fair to prosper in the future as in the past.

The Commencement exercises were held at Harris' Bijou Theatre on June 25 and were fully up to the usual high standard.

The College reopened on Monday, September 8, 1890, with sixty-two boys present. The officers and faculty for the year were:

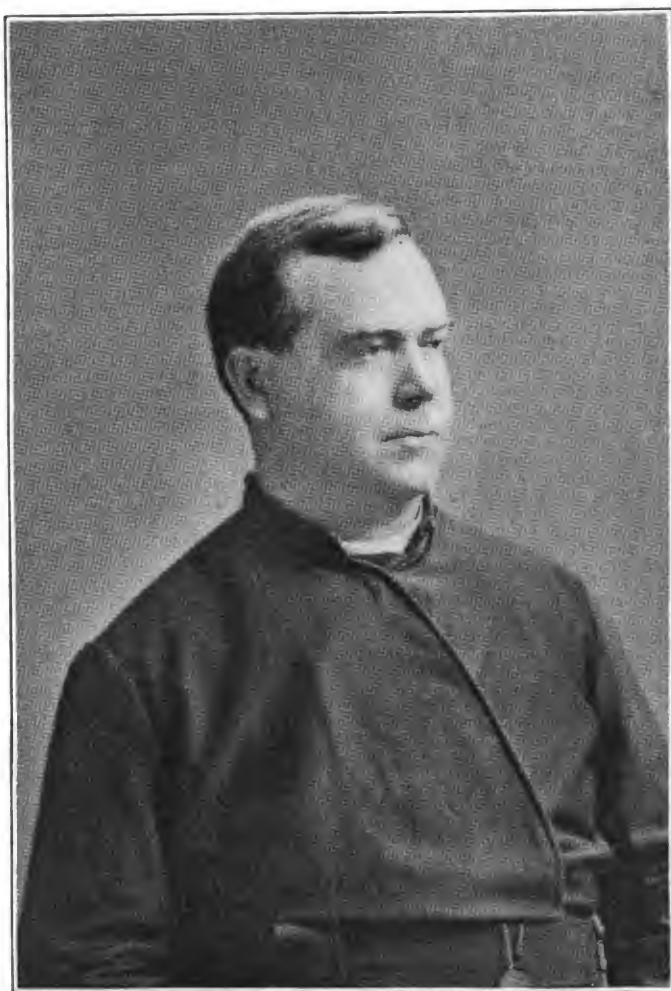
Rev. Edward A. McGurk, S. J., President; Rev. Anthony F. Ciampi, S. J., Chaplain; Rev. William F. Clarke, S. J., Catechism; Rev. Michael A. Noel, S. J., German; Rev. Michael C. Dolan, S. J., Second and Third Grammar; Rev. John J. Broderick, S. J., Rudiments; Rev. William J. Kevill, S. J., Rudiments.

Death visited the College early in November and called to his reward Rev. William F. Clarke, who had endeared himself to the boys and the parishioners by his remarkable piety and deep learning. He was taken seriously sick on Wednesday, October 1, and after varying changes of health, died piously in the Lord on Friday evening, October 18, at 10.50. In the words of the College chronicler, "hypocrisy and human respect seemed to have no place in him. He was singularly exact in the observance of his religious duties."

CHAPTER XVI

REV. CORNELIUS GILLESPIE, S. J. (1890-1898)

ON Tuesday, November 18, 1890, Rev. Cornelius Gillespie was installed as the sixteenth President of Gonzaga College. The appointment was opportune. From 1879 to 1884, during the administrations of Fathers Jenkins, Fulton and Murphy, he was one of the professors at the College and had followed with sorrow the reverses of fortune sustained during those years of hard trial. None knew better than he the needs of the place, none was better equipped for the herculean task of dispelling the clouds fast settling on the head of once glorious Gonzaga. He brought with him to the work remarkable business ability, a consuming zeal for the interests of education and religion, a genuine love for the home of his scholastic years, and an enthusiasm born of meditation on the past splendors of an institution now apparently fast settling towards the dust. He possessed the happy faculty of breathing into his helpers the spirit of determination and energy that animated himself, and at his advent a new era in the history of Gonzaga began. Long years of patient toil alone could repair the ravages of disaster, and every hour of decline during the preceding years necessarily called for a corresponding period of heroic labor in the future work of resuscitation. "To tear down is easier than to build up," is an adage particularly true when the edifice is of a moral nature like a college. Indeed, to save an organization of the kind from death



REV. CORNELIUS GILLESPIE, S. J.

when death's symptoms are present is almost as much a miracle as to instil new life into a dead body. But the miracle has been worked, and to-day Gonzaga College is out of the danger that threatened her and is fast striving towards the robust health that characterized her long ago.

With a few more years of superior management, with earnest effort on the part of her friends, who should be legion in Washington; with the support of parents whom God has splendidly blessed with means and with the desire to procure for their sons the benefits of a liberal education, Gonzaga will be yet able to hold her head higher, and after many a hard struggle fought and won with the single resources of long-suffering hope, will be at last able to rest awhile and turn her eyes from the future to the past for purposes of comparison. From the beginning of Father Gillespie's administration progress has been necessarily slow, but that progress has come to stay is abundantly evident from facts.

Traces of improvement are particularly hard to discover along the course of the first few years. In fact, as always happens at a transition from worse to better, the progress apparent would at first seem to be in a downward direction. Thus, for instance, after the opening week of January, 1891, the whole College was entrusted to the care of one Father and two lay professors. Besides, death was on the eve of visiting the little community again, and thinning anew its already weakened ranks. Rev. William J. Kevill, S. J., who, during his short stay at the College had endeared

himself to many and had given rare promise of becoming a most efficient workman, was stricken down when but thirty-seven years of age. He was born on November 17, 1853, and died at Gonzaga College, after a short illness, on March 12, 1891. The staff suffered a severe blow in this loss, and his sweetness of disposition, his earnestness, and his enthusiasm were sadly missed during the year. From this date to April 22, 1892, no record of College happenings is extant, and the historian who then takes up the thread of events characteristically complains "that the gross negligence of our forbears has deprived us of all data for history."

We know from other sources that the staff for 1891-1892 was made up as follows: Rev. Cornelius Gillespie, S. J., President; Rev. Arthur J. MacAvoy, S. J., English Rhetoric; Rev. Michael J. Byrnes, S. J., Second Grammar; Rev. Michael C. Dolan, S. J., Third Grammar; Rev. Andrew P. Keating, S. J., Rudiments; Rev. Edward Connolly, S. J., Elocution.

Subsequent records are authority for the statement that eighty boys reported for work on the opening day. On April 22, 1892, Father Fulton returned from New Mexico, whither he had traveled in search of better health. He assumed at once the office of historian. Father Ward had been removed to Georgetown College, and Father McAtee, whose name as a scholastic is frequent in the "Washington Seminary" records, had come to Gonzaga. Father Cahill went to Denver. Fathers Anthony M. Mandalari and Francis A. Smith were accessions to the Faculty. On April 23, Mr. Mulvaney, once

a teacher in the College, was ordained by Cardinal Gibbons at Trinity Church, Georgetown, and received a reception from our boys, mainly the Phocion Society. Speeches were made, there was some singing, and two books were presented to him. On May 29, an exhibition of Father Mandalari's class of Philosophy was held in the National Rifles' Armory. In the words of the annalist, "The hall was two-thirds full. The papers were read—evinced sufficient knowledge—but it would be difficult, not to say impossible, to make popular an exhibition consisting of the lecture of philosophical essays." Commencement exercises were held on June 23. We quote again: "All the speeches were very prettily written—the delivery better than expected—no breakdown, and one or two spoke really well."

In the year 1892, the fact that the College opened on Labor Day, a holiday throughout the city, cut down the number of entries to eighty-six. But the very next day, Tuesday, September 6, saw one hundred names enrolled, with many old boys yet to return. The good work of preceding years was at last beginning to tell, and henceforth the pages of Gonzaga's history were to be brighter. The staff this year was particularly able: Rev. Cornelius Gillespie, S. J., President; Rev. Robert Fulton, S. J., Vice-President. Teachers: Rev. Fathers MacAvoy, S. J., Keating, S. J., and McGinney, S. J.

The last week of September Washington witnessed the display attendant on a G. A. R. encampment. There were 350,000 strangers in the city and 80,000 soldiers in the procession. "The most

objectionable feature," our historian remarks, "was a company of girls from Ohio with guns!" About sixty New York lads, the band from Father Dougherty's Home for Destitute Boys, came with the 69th Regiment and were lodged in the College Hall. People of the congregation proved extremely kind and sent abundance of food to their quarters.

Ceremonies in honor of Columbus began on October 16 and closed on October 21 with a mammoth torchlight procession. The procession was a colossal success, about eight thousand men being in line. Catholics never before in the history of Washington made such a demonstration. Through the energy of the Young Men's Catholic Club of Gonzaga College our grounds were made the terminus of the procession. They were highly ornamented with flags and bunting. A stand was erected for the speakers, Messrs. Bradley Johnston, Nast, and Judge E. F. Dunn of Ohio. About this date Father Fulton's broken health necessitated his departure for the Novitiate at Frederick, Md. On December 15 the Cadets gave a good account of themselves at the Carroll Institute Fair. They were highly complimented on their military appearance and bearing. The College Hall, so often referred to in the pages of this year's diary as the shanty, was about to yield place to a building of more magnificent and becoming proportions. Father Gillespie, on January 29, 1893, announced to the congregation his plans for a new hall. "St. Aloysius' Building Association" was immediately organized. Progress in raising funds was slow, and it was not until three years later that the plan could be realized. The year closed with the usual exercises in Metzgerott Hall.

The Officers and Faculty of the year 1893-1894 were: Rev. Cornelius Gillespie, S. J., President; Rev. Michael C. Dolan, S. J., Vice-President; Teachers: Rev. Michael J. Byrnes, S. J., Rev. Patrick J. McGinney, S. J., Rev. Michael J. Cunningham, S. J., Rev. Andrew P. Keating, S. J.

We are at a loss to know the number of students who presented themselves for admission at the opening of schools. The first entry of note this year is an account of Father Francis McCarthy's retreat to the boys, begun on November 8 and finished on November 13. Father Ciampi, another hero of olden times, who filled the void made in the early seventies by the removal of Father Maguire from the parish, was sent to Providence Hospital on November 9, never to return. He had been ailing for the past several years and died in peace on November 24, at 3 a. m. Mass was said for his soul on November 27. The Cadets attended the funeral in a body and accompanied his remains to Georgetown. During his long-continued pastorate he made for himself hosts of friends. He was an able speaker. His very countenance breathed an air of decorum and sanctity. His dignity and quiet demeanor were of the kind that attach themselves to royalty in its most consummate degree. The congregation was often during the course of this year favored with the presence of the Apostolic Delegate, Monsignor Satolli. On more than one occasion he kindly assisted at church services and lent to the ceremonies an unwonted splendor. The College commencement took place on June 22.

The College opened in 1894-1895 with 91 boys in

attendance. The staff was as follows: Rev. Cornelius Gillespie, S. J., President; Rev. John M. Colgan, S. J., Vice-President; Rev. Michael J. Byrnes, S. J., Poetry; Mr. Francis M. Connell, S. J., First Grammar; Rev. Patrick J. McGinney, S. J., Second Grammar; Mr. Thomas E. Scott, S. J., Third Grammar; Mr. George L. Coyle, S. J., Rudiments; Rev. Richard E. Ryan, S. J., Special Latin.

It will be noticed that after an interval of four years scholastics returned to the College to teach. It was hoped that the young men, necessarily free from the burdens attached to ministrations of the priesthood, would invest college proceedings with new life and enthusiasm. The Cadets were thoroughly reorganized on September 11 and made a more conspicuous feature in college life. On Thanksgiving Day, November 27, they escorted Monsignor Satolli from his residence to the church, where he assisted at Mass. Mr. Rose, S. J., was added to the teaching staff on April 16, replacing Father Ryan. Nothing else of unusual importance occurred till the closing of schools in June with the usual exercises.

The status for the year 1895-1896 was: Rev. Cornelius Gillespie, S. J., President; Rev. John A. Conway, S. J., Vice-President; Rev. John M. Colgan, S. J., Poetry; Rev. Patrick J. McGinney, S. J., First Grammar; Mr. Thomas E. Scott, S. J., Second Grammar; Mr. George L. Coyle, S. J., Third Grammar; Mr. William J. O'Gorman, S. J., Rudiments; Mr. George B. Rose, S. J., Special Latin.

During vacation the College was visited by

Fathers John S. Hollohan, S. J., and Owen A. Hill, S. J., old students, lately ordained priests at Woodstock. On Sunday, August 4, the former sang the High Mass in honor of St. Ignatius; the latter preached. Toward the close of August, applicants tried for the scholarships open to the boys of the District. Ninety-seven boys answered the first roll call on September 3. On September 5, Lieutenant King, U. S. A., was detailed to instruct the Cadets in military tactics. Word was received the same day of Father Fulton's death, at San Jose, Calif. Thanksgiving Day, November 28, was kept this year by a Solemn Military Mass, at which Monsignor Satolli assisted. The Cadets conducted themselves very creditably. On November 29, definite information of Monsignor Satolli's elevation to the Cardinalate was received and was the occasion of much rejoicing throughout the College.

Marquis Sacripanti, of the Pope's Noble Guard, the messenger despatched by His Holiness, Pope Leo XIII, with the Cardinal's insignia, assisted in full uniform at the Solemn High Mass sung by Cardinal Satolli in St. Aloysius' Church on Christmas Day. The music of the Mass was an original composition arranged by Professor Fanciulli, leader of the Marine Band, in honor of the newly made Cardinal. The same Marquis Sacripanti was the guest at a reception tendered by the Gonzaga Cadets in Carroll Institute Hall on January 8, 1896. The guest of the occasion was escorted from the Delegate's residence to the hall by an imposing array of military made up of the Cadets, the Emmet Guards, Knights of St. John, and Catholic Knights. The programme

consisted of music by the Marine Band, addresses by Major C. Hugh Duffy, Hon. William N. Roach, of the United States Senate, and Gen. James D. Brady. Fully two thousand five hundred people shook hands with the Marquis. On February 3 the Dramatic Society produced "Guy Mannering" in Carroll Institute Hall, and scored a great success. A second rendition of the same piece on February 4 was even more liberally patronized. The house was literally packed, not even standing room was left, and many had to be turned away from the doors disappointed. The retreat this year began on May 5. Father F. X. Brady conducted the exercises. On May 7 the Prize Debate of the Phocion Society took place at Metzerott Music Hall. The question discussed turned on the advisability of "State Aid to Sectarian Charitable Institutions." The honorable judges of the contest were a notable gathering, comprising Hon. William N. Roach, United States Senator from North Dakota; Hon. James J. Walsh, United States Representative from New York; and Hon. John F. Fitzgerald, United States Representative from Massachusetts. The Marine Band, under the direction of Professor Fanciulli, discoursed sweet music during the intervals between the speeches.

A change was made in the personnel of the staff on May 13. Rev. George A. Pettit replaced in Third Grammar Mr. George B. Rose, who departed for New York. Another opportunity to display their military proficiency was afforded the Cadets on Sunday, May 24, when Cardinal Satolli, in the presence of many priests and a vast assemblage of

people, laid the corner-stone of the new College hall. The following companies participated in the procession: Emmet Guards, Gonzaga Cadets, Knights of St. John, Catholic Knights of America, Ancient Order of Hibernians, Young Men's Catholic Club. Right Rev. Bishop Keane, D. D., Rector of the Catholic University, delivered an eloquent and scholarly discourse. St. Aloysius' Day, June 21, was kept with unwonted ceremony. Cardinal Satolli celebrated Pontifical High Mass, and Rev. Father Brockbank, O. P., delivered the discourse. The Commencement this year was held on the lawn and proved a grand success. The boys acquitted themselves creditably of their several parts. Cardinal Satolli presided and distributed the premiums.

The year 1896-1897 opened with the following faculty: Rev. Cornelius Gillespie, S. J., President and Treasurer; Rev. John A. Conway, S. J., Vice-President and Prefect of Studies; Rev. John M. Colgan, S. J., Professor of Rhetoric; Rev. Edmund J. Burke, S. J., Professor of Poetry and First Grammar; Mr. George L. Coyle, S. J., Teacher of Second Grammar and Chemistry; Mr. William J. O'Gorman, S. J., Teacher of Third Grammar and Algebra; Mr. William J. Conway, S. J., Teacher of First Rudiments and Analytical Geometry; Mr. James F. X. Burns, S. J., Teacher of Second Rudiments and Mathematics; Mr. Martin T. Conboy, Teacher of English and Mathematics; Mr. Jean F. P. des Garennes, A. M., LL. M., Professor of French; George J. Lochboehler, M. D., Professor of German; Mr. Rossa F. Downing, Teacher of Stenography and Typewriting; Lieut. William S. Guignard, 4th Art.,

U. S. A., Military Instructor; Mr. Amabile Samuels, U. S. M. B., Band Instructor; Mr. George Fuggit, U. S. M. C., Drum Instructor.

A commodious hall in which to carry out the various exercises of the students of the College had been a need long felt, and when by the generous offer of \$15,000 through Father William J. Tynan, S. J., a sufficient sum was found to warrant the undertaking, the project of building a new hall as an adjunct to the College was carried into effect. With their wonted generosity the parishioners of St. Aloysius' Church contributed towards the erection of the new edifice, and accordingly on May 24, 1896, the corner stone of Gonzaga College Hall was laid amid impressive ceremonies by Cardinal Satolli. The *Church News* gives the following account of the services:

Last Sunday was the beginning of a new epoch in the history of Gonzaga College, as it marked the commencement of a grand college building, which is destined to be an ornament to the city. In the early history of Gonzaga College its halls were filled with an average of four or five hundred young men from the most prominent families in Washington. Since its removal from the center of the city it has never had this number on its rolls, although for several years there has been a constant increase in attendance, and it is safe to predict that in a few more years its students will be as numerous as ever. The college curriculum has been advanced, and with the advantages of a new building there is no reason why it should not attract the hundreds of Catholic youths now in the high schools. Although the entire college will not be erected immediately, the new hall, the corner stone of which was laid last Sunday, will be of great service to the college, especially the large gymnasium, which will occupy the lower floor.

About 4 o'clock the military procession, headed by the cadet drum corps and composed of the Emmet Guards and the

Gonzaga College Cadets, marched up I Street to the residence of the Papal Delegate. The military acted as an escort to His Eminence Cardinal Satolli, who, with the accompanying clergymen, was driven at once to the pastoral residence, and in a few minutes was escorted to the pavilion at the corner stone. The ceremony of laying the corner stone was brief and was performed by Cardinal Satolli. In the corner stone was placed a copper box containing a parchment on which is written the names of the Holy Father, Cardinal Gibbons, the President, members of the cabinet, the provincial, rector, and faculty of Gonzaga College; copies of the *Church News* and daily newspapers, and coins from one cent to one dollar, and a dime of the date 1821, the year the College was founded, were also placed in the box. The tiny silver trowel with which Cardinal Satolli spread the mortar was inscribed "Corner stone laying, Gonzaga College, May 24, 1896." The trowel was afterward presented to the Cardinal.

Rt. Rev. Bishop Keane, Rector of the Catholic University, delivered the following address:

"In the name of the Father, and of the Son, and of the Holy Ghost, Amen.

"*Your Eminence, Reverend Fathers, Beloved Brethren:* From my heart I congratulate my beloved friends, Father Gillespie and his reverend associates, on the admirable work this day solemnly inaugurated. Father Gillespie is preeminently a practical man. He is taking notes when men do not suspect it; he is forming plans and devising means for carrying them into execution when people have no notion that such thoughts are passing through his brain. Among the many needs of the college, Father Gillespie plainly saw that one of the principal was an *aula maxima*—a general assembly room in which the students could meet one another, could meet their professors, could meet their parents and friends, and be trained in the actualities of life. But Father Gillespie knew well that even God's work had to depend on money. The venerated Mr. John Tynan, when going to his reward, left to the College one-half of the amount that was needed for making a beginning. Kind friends whose names are recorded in God's books have made up

the other half, and now the heart of Father Gillespie is filled with joy because the time has at last come when a beginning of the work can be made.

"If I offer congratulations to Father Gillespie, still more do I congratulate Gonzaga College. My acquaintance with Gonzaga College began thirty years ago. In 1866, when I was placed as an assistant at St. Patrick's Church, we had the happiness of having Gonzaga College for our next door neighbor. God's providence willed that the College should be torn from its old moorings and removed here into immediate connection with St. Aloysius' Church. Again we must trust that in this, as in all things, God's providence has made no mistake. Nevertheless, since the transplanting was made the old College has had its ups and downs, its varied vicissitudes. The day's event demonstrates that the College has attained a solidity that gives noble promise for the future. This day gives us assurance that the College has begun an onward and upward march that will place it in the position that is its due, as one of the great educational institutions of this Capital City of the Republic. Washington is fast becoming a city of universities, but universities are founded upon colleges, and universities can be solid only in proportion as the colleges on which they are founded are well and thoroughly organized. Gonzaga College seems by the will of Providence destined to be one of the great educational factors in this great educational center. Georgetown is naturally the great boarding school of the Jesuit Fathers. Gonzaga College ought naturally to be their great day school. But since the experience of other centuries has demonstrated that among all the educators of youth the Jesuit Fathers stand preeminent, surely it ought to be a matter of course that Georgetown and Gonzaga should stand preeminent among the homes of learning in this great educational center.

"Not only, then, to Gonzaga College do I offer my congratulations, but to the system of Christian education itself. Christian education has two objects: To train a man for his relationship to God and to those eternal interests concerning which our Lord has said, 'What would it profit a man to gain the whole world

and to lose his immortal soul?' This side of his education is day by day and hour by hour assiduously attended to by devoted, consecrated servants of Jesus Christ. Day by day they go to their classroom not merely to do a day's work, but looking to the Divine Master, begging for His spirit, and seeking to do His work in the mind and the hearts and the lives of the youth that are entrusted to their care. But Christian education has also another side. It not only fits a man for fullest justice to his eternal interests and his duties to his soul and to his God, but it also fits a man for fullest justice to his temporal duties, to his worldly duties, and to all his relations to his fellow-men. God, Who is the Creator of heaven, is also the Creator of earth. God, Who is the Master and Lord and Father of that blessed eternity that we will spend with Him in our future home, is also the Planner and the Father of this existence which here below we have to spend for a few years preparing ourselves for our eternal destiny. God is the God of this world just as much as He is the God of the other world. God is the God of the life we have to live here just as much as of the life we have to live before His throne. God is the God of the duties that we have to fulfill here to the world, to our country, to our fellow-men, just as much as He is the God of the duty that we have to fulfill to heaven, to God's angels, to God's saints, and to God's Own Self. Therefore the Holy Apostle says, 'Piety is useful unto all things, being a promise both of the life that is and that which is to come.'

"Christian education, therefore, must train a man for all his earthly life, for all his worldly duties, for all his relations with his fellow-men, for all that he will ever have to do for his country and for the world. Now in this training of a man, a hall like this is of inestimable advantage. It gives him an opportunity to come forward and to show before his associates, before his fellow-students, before his professors, before his parents and friends, to show what is in him, to show what he knows, to show what he can do, to show what he is going to be fit for. Every man needs those external surroundings and those external spurrings. No man is made great only by talent and by application. Every man needs opportunity, external

environment, external circumstances, external opportunity to develop what is in him, to spur what is in him, to elevate his faculties to their utmost. A hall like this is such an environment; to a boy it is his introduction to the stage of life. It is his first step before the great world. It is his first initiation into standing before his fellow-men and letting the light that is in him shine forth before their eyes. Not in pride and ostentation, not in self-assertion and self-seeking must he desire to stand before his fellow-men and to show forth his life. No! But, as the Apostle says, 'So let your light shine before men that men may see your good works and give glory to your Father, Who is in Heaven.'

"Gonzaga College fully appreciates the debt that she owes to her boys, to this external and worldly side of their life. She not only teaches them how to say their prayers and recite their lessons, but, as we have witnessed today, she teaches them how to hold the musket, how to beat the drum, how to sound the horn, how to march in soldierly array. She does not, indeed, wish that her boys should ever shed the blood of their fellow-men, but she does wish that if the need should ever come her boys should stand among the foremost in fighting for country and laying down their lives for fatherland. [Applause.]

"Again Gonzaga teaches her boys not only that they are citizens of Washington, not only that they are citizens of the United States, but that they are citizens of the world. Look at all the flags that surround us here today—the flags of the whole civilized world, telling the boys of this college that they are kin to all mankind, that they must feel an interest in the welfare of all mankind. But there must be in them no narrow jingoism that will make them seek their own country alone, but the great, broad, catholic humanity that will make them sympathize with God's creatures wherever God's Providence has put them. [Applause.]

"This, then, is the spirit of Gonzaga College. This is the spirit in which this hall is going to train its boys. It is manifestly an institution of great importance. It is manifestly a work of manifold utility that is this day begun. From my heart I wish it success, and, as I congratulated Father Gillespie on seeing its beginning, I hope that he will see it finished and

will see the good fruits that will flow from it—fruits for the honor of the College, fruits for the welfare of the religion, fruits for the greatest glory of God.” [Applause.]

At the conclusion of the Bishop’s address Solemn Benediction was given by Cardinal Satolli in St. Aloysius’ Church. After Benediction His Eminence and clergy were entertained at dinner in the pastoral residence.

The new building progressed rapidly towards completion and by October, 1896, was finished.

The first time the new hall was thrown open to the public, was Sunday, October 4, 1896, on the occasion of the farewell reception given to Cardinal Satolli, the Apostolic Pro-Delegate. He had recently been raised to the Cardinalate and had been recalled to Rome by the Holy Father, to be succeeded by Mgr. Sebastian Martinelli, O. S. A. Solemn Pontifical High Mass had been said in the morning by His Eminence, the new delegate, who arrived in Washington the day before, assisting in the sanctuary. At eight o’clock in the evening the reception was held in the new hall. It was a matter of no little surprise and pleasure to His Eminence that he was able to open to the public the hall of which he had laid the corner stone but four short months before. Mgr. Martinelli assisted at the reception, and at the same time that it was a farewell to Cardinal Satolli, it was also the first introduction to the American public of the new delegate. The following account is taken from the newspapers of the day:

The reception tendered Cardinal Satolli at Gonzaga College last night by the president, faculty, and alumni of Gonzaga College was a splendid testimonial to the Cardinal of the respect in which he was held by the Catholic people of Washington,

both clerical and lay, and especially by the members of St. Aloysius' Parish. The Gonzaga College Hall, in which the reception was held, was crowded to its utmost limit. The hall seats 1,200 people, and 300 more were in the rear and on the stage, and the crowd was dense outside the doors. There were no decorations except the potted plants with which the stage was surrounded.

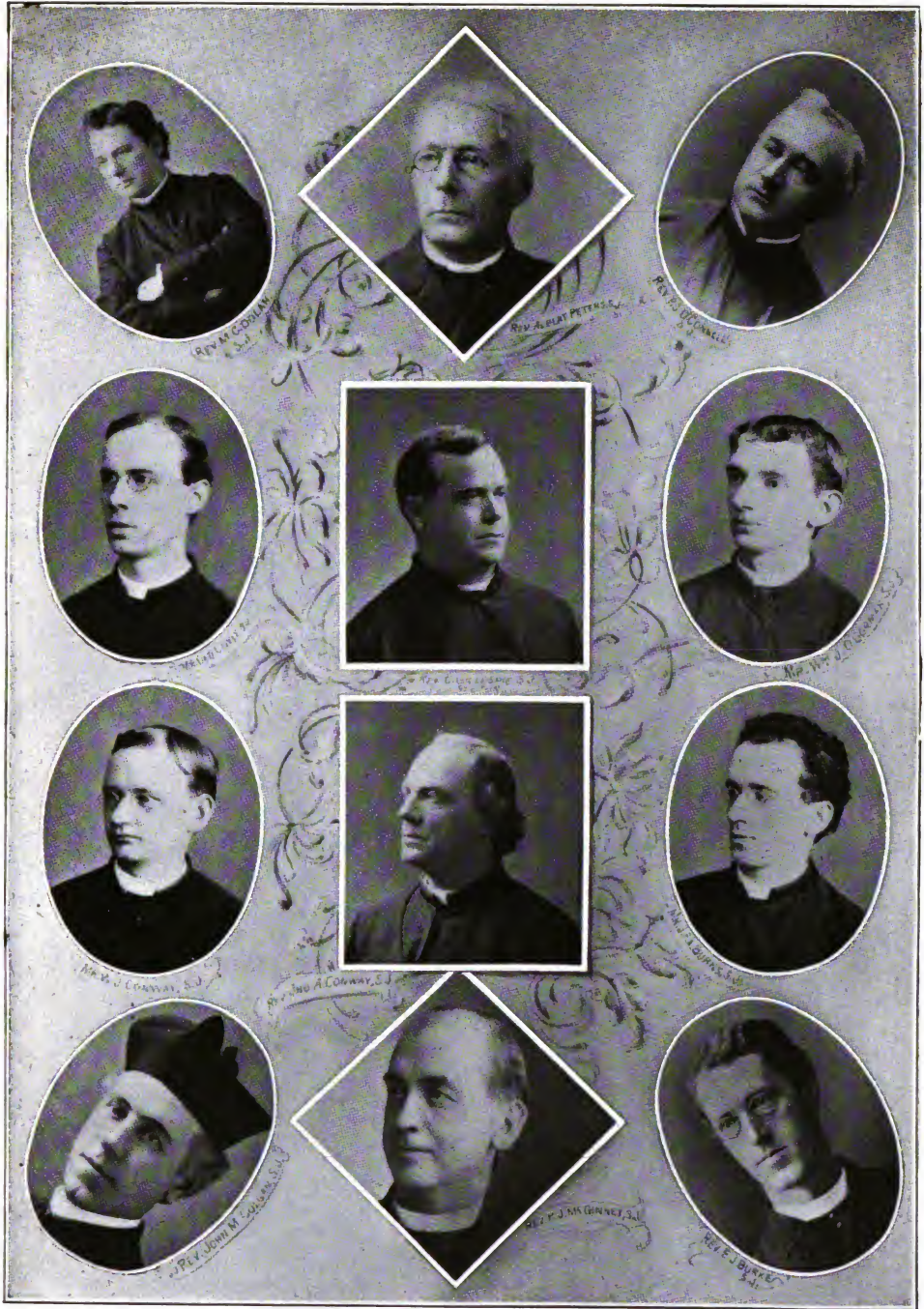
Cardinal Satolli sat during the addresses in the center of the stage, dressed in his reception robes, with Archbishop Martinnelli on his right and Father Gillespie, S. J., Rector of the College, on his left.

The ceremonies began with the rendition by the Columbia Opera House Orchestra of Sousa's El Capitan march. This was followed by a Latin poem by James Markey, of the college department. It was in elegiac verse, and a most creditable production for a boy of his age. It was entitled "Susprium Cordis."

Mr. Robert J. Achstetter made the introductory address on "Venisti"; Mr. J. Vincent Coughlan followed on "Vidisti"; Mr. Henry Hegarty, the last student to speak, concluded with "Vicisti."

Father Pardow, S. J., Provincial of the Jesuits, spoke as representing the Jesuits in the United States. He said in part:

"Your Eminence, Your Excellency, Very Reverend and Reverend Clergy, Ladies and Gentlemen: The feelings uppermost in our hearts tonight are those of sadness that we are assembled to say farewell to one who has for years past been in our midst, the representative of the supreme head of the Church. And nobly has he represented him. Imbued from childhood with the life-giving tenets of Catholic truth, inspired by the masterly utterances of our august Pontiff, Leo XIII, His Eminence, Cardinal Satolli, has been the intrepid defender in our midst of those solid principles which underlie all true life, whether of individuals or of nations. He will stand on the pages of history of the Church in America as the absolute enemy of divorce between education and religion. Not his the doctrine which would crowd religion out of our primary schools and relegate it to the Sunday-school, but his to teach that religion must be inculcated every day in the week; that the teaching



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also must be, not simply a vague, indefinite sort of morality, but a clear, well-defined belief that morality rests on dogma; that education is not worthy of the name where the mind is stuffed with variegated instruction and the heart and character are left unformed."

Dr. Rooker, replying on behalf of Cardinal Satolli, said:

"His Eminence has requested that I reply for him to the addresses that have just been made to him, and that I shall thank you all for the courtesy you have shown him in gathering here. An audience like this gathered here from the one parish of St. Aloysius indicates what it would have been if all the parishes in the city had given him a joint reception. The Cardinal is proud that this meeting should be held here, for in May last he laid the corner stone, and had not hoped to be present when the building was completed. He told me to tell some of Father Gillespie's secrets. The father has a school around the block and a hall here, and intends to connect the two, not with an underground passage, nor with a plain, covered boardwalk, but he was going to build between this building and the other one a great, big college.

"Since His Eminence's advent among you there has been no feast here that you have not had him with you, and in the three years he has been here there has been no cause for him to share any sorrow. He rejoices that he has had to rejoice with you, and thanks you all from the bottom of his heart for your devotion and kindness to him."

This year of 1896 was noteworthy as the Diamond Jubilee year of the College. After a varied career of struggling and discouragement, of glorious success in her old station on F Street, and again the same undaunted efforts to establish herself in her new place on I Street, Gonzaga College with joyous pride entered on her seventy-fifth year of existence. She could look with pleasure on the long list of men who had imbibed within her walls the principles of self-sacrifice and devotedness that made them enter the

ranks of Loyola to fight more earnestly and more effectively under the banner of Christ, and again on the long catalogue of laymen who had studied within her precincts and had gone forth into the world to reflect honor on their *Alma Mater* in the various professions and in positions of trust in the state, and she thought it befitting to celebrate with pomp and splendor this year of Jubilee.

On October 12, 1896, Rev. Father Gillespie had issued an invitation to all the former students of the college to attend a meeting in Gonzaga College Hall for the purpose of organizing an Alumni Society. On October 18, 1896, the first meeting was had, and on November 8, 1896, the Alumni Society was permanently organized by the election of officers, as follows: President, Nicholas H. Shea; Vice-President, Charles W. Handy; Secretary, Rossa F. Downing; Treasurer, Thomas A. Rover; Executive Committee, Prof. S. W. Flynn, John B. McCarthy, Daniel O'C. Callaghan, and the President of the College, *ex officio*. Mr. Daniel O'C. Callaghan, of the Committee on Organization, presented a constitution, which, after some amendments, was adopted. It was determined to celebrate the jubilee year by an alumni banquet, and a committee was named to make all necessary arrangements.

The celebration of the jubilee took place on November 15, 16, 17. The *Church News* gives the following full account:

Gonzaga College, having shown by a life of seventy-five years how well she is equipped for educational work, commemorated last Sunday, Monday, and Tuesday her diamond jubilee. The services were in perfect harmony with the event

and were participated in by the faculty, alumni, and students, while thousands of her friends honored by their presence the institution which has sent out from her halls so many noble sons. Many of these imbibed the spirit of Gonzaga and exchanged the school book for the missal, and, as priests of Mother Church, carry on the work she was commissioned to perform.

The celebration of the diamond jubilee marked the close of a long epoch and the beginning of a new one. It is quite probable that it will result in the erection of a magnificent college building to correspond with the large hall just erected.

The diamond jubilee ceremonies commenced last Sunday, when His Excellency, Archbishop Martinelli, celebrated Solemn Pontifical Mass in St. Aloysius' Church. His Excellency was escorted by the Gonzaga College Cadets, headed by the drum corps, from the Apostolic Delegation to the church. The cadets presented a fine military appearance and carried rifles and side arms. Each cadet proudly wore on his bosom the college colors, purple and white, the colors of the Gonzaga family.

He was escorted to the entrance of the church, where the reverend clergy, headed by Rev. Father Cornelius Gillespie, S. J., Rector of St. Aloysius' and President of Gonzaga College, received him. The Archbishop was escorted to the sanctuary, and immediately afterward Solemn Pontifical Mass began. The Rev. William O'Brien Pardow, S. J., Provincial, delivered the sermon.

At 4 o'clock p.m. on Sunday, Solemn Vespers were sung. The "Te Deum" was rendered by the choir and congregation.

Gonzaga Hall was well filled last Sunday night, when a reception was tendered to His Excellency, Archbishop Martinelli, by the faculty. On the stage was the Apostolic Delegate, surrounded by a number of the reverend clergy and prominent laymen. The Reverend Cornelius Gillespie, S. J., President of the College, made a few remarks welcoming Mgr. Martinelli to the United States, to Washington, and especially to St. Aloysius' Parish. He said: "We welcome His Excellency first as the representative of our Holy Father," and after referring

to the loyalty of the Society of Jesus to the Pope, added, "we welcome him with that same loyalty."

The Rev. John M. Colgan, S. J., of the faculty of Gonzaga College, read the following Latin poem:

AD NOVUM LEONIS XIII LEGATUM

Haud pridem reboans lugentis fluctibus urbis
Obstupuit coelum, patre vacante domum,
Quid mirum fixo si tellus haeserit axi
Flumina maesta videns tanta tumere sinu ?
Quantas vidisti lacrimas super ora cadentes
Alter quando pater mox abiturus erat !
Te veniente, venit perdulcis imago Leonis,
Gensque diu moerens lene solamen habet.
Te salvere jubet, praecellentissime Praesul,
Haec divo Christi Sanguine nata domus :
A Papae dextra te magna America salutat,
Munera fers pacis, palladiumque sacrum.
Volverat Oceanus diros ad littora montes,
Quo velant Papae moenia coelsa satos,
Trans pontum populis et Tiburis ostia clausa,
Tristitiæ cumulis pectora fida premunt !
Ecce maris portas nobis, moto obice, pandis,
Laeta ferens natis, patre petente suos.
Jam lacrimas terges, jamque omnia pulchra renident
Sol tenebris fulget, fulget et alma dies,
Quae nebulas cogens, coelum ducitque serenum ;
Nititur hinc animus grandia quisque Deo.
Te celebris peperit Christo Augustineus ordo
Quod statuit Princeps jam Seraphaeus opus,
Non minus audacter subiturum mente sagaci :
Herculeoque labor splendidiора metet !
Non hominum laudes, non terrae fulgida fama,
Non rutilans gemmis te diadema trahit—
Sed clypeo fortem magis haud peritura corona,
Et Jesu flagrans emorientis amor !
Augurium faustum fore gens tibi laeta peroptat,
Amplius alma Fides explicet imperium—

Novae nunc redeant orbi aurea saecula pacis,
 Gesta malis frustra, cum nova cuncta creent.
 Robur et arma regat Romanae palmes olivae,
 Et gemino cumulet pingua dona polo.
 Leniat iratas grato medicamine mentes
 Vincula solvat odi ferrea—dulcis Amor.
 Floreat imperium Romae, volventibus aevīs,
 Fulgeat et Lumen—pectore, mente, Leo!
 Vivat Papa Leo! Nomenque perennius aere
 Sit Martinello! Vivat uterque Deo!
 Evoe magne Pater! Te nos salvere jubemus
 Cum populoque pio, sospite,—vive mane!

The Rev. A. M. Mandalari, S. J., of Loyola College, read an Italian poem which was highly appreciated by Mgr. Martinelli, Italian being his native tongue. The poem was warmly complimented by those familiar with the language.

His Excellency, in reply to the addresses, spoke in part as follows:

“*Very Reverend and Reverend Fathers, Ladies and Gentlemen:* It is a pleasure for me to be present on this occasion, to rejoice with you on this great feast of the diamond jubilee of Gonzaga College, to congratulate the good Jesuit Fathers on what they have accomplished for the education of the young, and to augur them even greater success for the years to come.

“In congratulating the Fathers I wish to congratulate you also for the cooperation and encouragement you have given them in this noble work. For the Christian education of youth is a noble work and the dedication of one’s life to training of the youthful mind in the ways of Catholic knowledge and virtue is a most noble sacrifice worthy of every commendation. *Quid majus, quam animis moderari, quam adolescentulorum fingere mores?* says St. John Chrysostom.

“It has been well said, ‘The boy is father of the man.’ No man is loyal to his country who is not loyal to his God; and to be loyal to God one must know God—must know the relation which he bears to God, and the relation which God bears to him.

“This is precisely what is instilled into the youthful mind in

our Catholic colleges, together with the usual instructions in purely secular branches of science. Thus the boy, impressed in his early years with the idea of his accountability to God, grows into manhood, takes his place in the world with the consciousness that in his actions he must not look merely to the approbation of his fellow-men, but to that higher approbation which is only merited when actions are conformable to the Divine and human law."

Monday morning at 9 o'clock His Eminence, Cardinal Gibbons, celebrated Solemn Pontifical Military Mass in St. Aloysius' Church. The officers of the Mass were His Eminence, Cardinal Gibbons, celebrant; Rev. Michael C. Dolan, S. J., assistant priest; Rev. P. J. McGinney, S. J., deacon; Mr. William O'Gorman, S. J., subdeacon; Rev. Wm. J. Tynan, S. J., and Edmund J. Burke, S. J., deacons of honor. The sermon was preached by Rev. Patrick Quill, S. J., of Loyola College, Baltimore.

Monday evening at 6 o'clock a reception was tendered to His Eminence, Cardinal Gibbons, by the faculty and alumni in Gonzaga College Hall.

His Eminence occupied a chair in the center of the stage. On his right were Rev. William O'Brien Pardow, S. J., Provincial, and Mr. N. H. Shea, president of the Alumni Society; on his left were Mgr. Sbarette, auditor of the Apostolic Delegation, and Rev. Dr. Rooker, secretary. There were also on the stage many priests and laymen.

The exercises opened with a short address by Rev. C. Gillespie, S. J., who said that the object of the reception was to enable the alumni of the college to meet the Cardinal, and he paid him a glowing tribute for his learning and desire to encourage institutions of learning. As an evidence of what the College had done in educational matters, Father Gillespie read the following names of living students who had become priests or who were preparing for orders:

Rev. Timothy B. Barrett, S. J.	Mr. Thomas A. Becker, S. J.
Rev. Charles Bart	Mr. William J. Brooks, S. J.
Rev. James B. Becker, S. J.	Mr. Edward J. Carroll
Rev. Ambrose O. Beaven	Mr. Maurice J. Cahill

Rev. Aloysius P. Brosnan, S. J.	Mr. William A. Cahill
Rev. Timothy V. Brosnahan, S. J.	Mr. Daniel J. Cox
Rev. John A. Chester, S. J.	Mr. Richard A. Curtain
Rev. James F. Colbert, O. P.	Mr. Cornelius J. Dacey
Rev. Casper Elbert	Mr. Patrick S. Downing, S. J.
Rev. Francis de S. Fullerton, S. J.	Mr. Ignatius P. Fealy
Rev. Eugene A. Hannan	Mr. Charles L. Ferry
Rev. Owen A. Hill, S. J.	Mr. Aloysius J. Guiney, S. J.
Rev. Martin J. Hollohan, S. J.	Mr. George Harrington
Rev. John S. Hollohan, S. J.	Mr. James A. Kennelly, S. J.
Rev. Denis McCormick	Mr. Aloysius J. Markham, S. J.
Rev. James Donnelan Marr	Mr. Charles J. Mullaly, S. J.
Rev. Theodore A. Metcalf	Mr. J. Vincent O'Hare, S. J.
Rev. James J. O'Connor, S. J.	Mr. David J. Roche, S. J.
Rev. Patrick J. Quill, S. J.	Mr. Edward J. Sweeney, S. J.
Rev. William J. Tynan, S. J.	Mr. Albert E. Smith.
Rev. David T. Williams.	

Father Gillespie referred to the many men who had filled other walks in life with honor and distinction, and said that in the United States Senate men who had been pupils in the college sat side by side. He concluded his remarks by introducing Mr. John J. Dolan, an alumnus, who said in part:

"Your Eminence, Very Rev. Provincial, Reverend Fathers, Fellow Alumni, Ladies and Gentlemen: The diamond jubilee of Gonzaga College, which is being fittingly celebrated during these festive days, brings together in glad reunion hundreds of her sons who return to the touch of that genial mother of their youthful intellects whom they are proud to call by the endearing title *Alma Mater*.

"The successful career of Gonzaga College in the past has been a potent factor in the life of the nation's capital. Almost the pioneer of all educational institutions in this city, none has surpassed her in efficiency as to the work it was and is her mission to accomplish. No worthy student has ever been turned from her doors, and many have been welcomed and educated by her under free scholarships. With less of fame and of humbler grade than her elder sister who sits in queenly splendor on the heights of Georgetown, yet guided by the same

master hands, Gonzaga, too, has acted well her part and, in the words of Horace, it can be truly said: '*Lucri nescia sordidi intaminatis fulget honoribus.*' "

Mr. Daniel O'Connell Callaghan was the next speaker. He, as a former student of Gonzaga College, eloquently welcomed the Cardinal and referred in fitting terms to the work of His Eminence, and especially to the books written by him and which have done so much good for Mother Church. Mr. Callaghan's remarks were vigorously applauded.

Rev. Father Pardow, S. J., made a brief address, in which he referred to the number of conversions made by the "Faith of our Fathers," and to the fact that the Cardinal had written so much when he had so many other duties to perform. He said this should be an object lesson to the students of Gonzaga College.

His Eminence replied to the addresses in his usual happy manner. He said, in part:

"The Reverend Provincial was right in saying that the Archbishop of Baltimore could always rely upon the co-operation of the sons of St. Ignatius, for the Archbishop of Baltimore has always found them loyal to the Hierarchy, submissive to ecclesiastical superiors, and working shoulder to shoulder with the secular clergy in promoting the cause of Catholicity. The Jesuits were the first pioneers in this part of America; 250 years ago they were the only priests in this part of the world. They traveled up and down the country, keeping alive the faith among the Catholics of that day. This Western Continent, and especially the Archdiocese of Baltimore, owes a debt to the Jesuit Fathers that can never be paid. We cannot forget that the first Archbishop of Baltimore, the venerable John Carroll, renowned equally as a patriot and a priest, was a member of the Society of Jesus, as was his successor, Archbishop Neale. It was not only in these early days that we find the sons of St. Ignatius engaged in their noble work, but as the stream of time flows nearer to us we find worthy successors to continue their work. I was surprised and delighted in reading the long catalogue of the Alumni of Gonzaga College to find that such a large number of students have become distinguished in the many walks of life, and that so many of them have devoted

themselves to the service of God in the holy priesthood. The work of Gonzaga College speaks for itself; but it is not sufficient for us to express admiration for what has been done in the past. It is necessary to give practical assistance to enable the College to continue to advance in the future. Let all endeavor to increase the attendance of the College. Let parents send their sons, and guardians their wards, and let friends prevail upon their friends to patronize the College so that the Fathers may be enabled to complete the building of which this beautiful hall, probably one of the finest and most capacious in the city, is the beginning. I would be happy to see the completion of the new college."

As His Eminence was compelled to take an early train for Baltimore, the reception ended without those in the audience enjoying the pleasure of shaking hands with him.

The *Church News* gives the following account of the banquet tendered to the Alumni Society:

As the Rev. Father Pardow said in his remarks, seventy-five years is a long time to wait for a dinner, and yet the Alumni of Gonzaga College did not enjoy their first alumni dinner until their *Alma Mater* was seventy-five years old. The banquet was served Monday evening in the large room on the lower floor of the new hall.

The three days' celebration of the diamond jubilee of Gonzaga College closed Tuesday. At 9 o'clock a.m. Solemn High Requiem Mass was celebrated for the repose of the souls of the deceased members of the faculty, the alumni, benefactors, and friends of the College. The celebrant was Rev. William J. Tynan, S. J., with Rev. Edmund J. Burke, S. J., as deacon, and Mr. George L. Coyle, S. J., subdeacon. The panegyric was delivered by Rev. John A. Chester, S. J., of Loyola College, Baltimore.

The celebration closed Tuesday night with the play "Guy Mannering" rendered in a highly artistic manner by the students.

A new feature in the College this year, 1896, was the Gonzaga College Band. A drum corps

had been in existence for some years, and out of the best material in the corps a band was formed of some twenty pieces. Practice was begun in September, under the direction of Mr. Amabile Samuels, of the Marine Band, and so earnestly and so successfully did the young musicians practice that after two months they very creditably made their first appearance on the occasion of the Jubilee celebration. The cadets had always been warmly invited to the fairs and lawn parties that occurred in the various parishes in the city, but on the addition of the band they were in still greater demand, and during this year many were the occasions when they attended festivities of this nature. Such, indeed, had been the proficiency of the band under the stimulating influence of Mr. George L. Coyle, S. J., and the painstaking efforts of Mr. Samuels, that it was thought capable of giving a public concert, and accordingly, on February 26, 1897, after a few weeks of special practice, it was able to entertain its many friends in the new hall with a very enjoyable programme.

On March 4, at the inauguration of President McKinley, the Gonzaga College Cadets, headed by band and drum corps, marched in the procession, and the soldierly appearance of the two companies and the excellent playing of the band won the applause of all along the line of march.

While the College was gaining laurels through its military by martial display and soul-stirring music, it cultivated none the less the arts of peace. The Phocion Society, under Rev. John M. Colgan, S. J., pursued its more retired, but even more bene-

ficial, career. Its weekly meetings were held regularly during the year, and its members thus acquired no little skill in the treatment of subjects both literary and political. The annual debate took place on March 25. The subject of the debate was the all-absorbing topic of the day, the Cuban question: "*Resolved*, That the United States recognize the independence of Cuba." For the affirmative were James F. Markey and Henry A. Hegarty; for the negative, J. Vincent Coughlan and Ernest Briscoe. The judges were Rev. William J. Ennis, S. J., Vice-President of Georgetown College, Mr. Leon To-briner and Mr. Michael J. Colbert, both of the legal profession. The honors were awarded to J. Vincent Coughlan, and the debate decided in favor of the negative side.

In May of this year a fair was held in the basement of the new hall for the purpose of clearing off the remaining debt on the hall. The fair was under the management of Rev. P. J. O'Connell, S. J., and so zealously did he exert himself and so ably was he assisted by his many self-sacrificing co-laborers among the lady members of the parish, that the result surpassed all expectations. The receipts amounted to over \$4,400.00.

The Commencement took place in the new hall on the morning of June 17. The occasion was honored by the presence of the Delegate Apostolic, Archbishop Martinelli, who presided at the exercises. A very agreeable programme was presented, the speeches recommending themselves for their brevity, depth of thought and style. The orators of the day were: James F. Markey, "Shakespeare's

Julius Caesar"; J. Vincent Coughlan, "Shakespeare's Roman Politician"; Henry A. Hegarty, "Shakespeare's Roman Orator"; Robert J. Achstetter, "Shakespeare's Roman Gentleman."

The address to the students was delivered by the Very Rev. Thomas J. Conaty, D. D., Rector of the Catholic University of America. He said in part:

Your Excellency, Reverend Fathers, Ladies and Gentlemen: I desire to express my thanks to the Rector of the College for the very kind invitation which has given me the privilege of appearing here today. I congratulate the young men of the College and their friends upon the close of another academic year and upon the merited excellence of the work which has been done. The College merits a kindly greeting from the University, for the interest which the University has in general education is particularly directed to the colleges, for the University builds its work upon college work well done. The University establishes and maintains the higher forms of instruction and develops more fully and specially the instruction which has been received in the college courses. I extend to this college a neighbor's greeting, for the interest which we have in all the colleges is intensified by neighborhood. I congratulate the College on its work as I have known of it; and from what I have listened to today, I certainly feel it is deserving of special commendation. The work of the College is a work which appeals to all the people. College education is not merely intended to be for the advantage of the men who pass through the college instruction, but that what they receive in college life may be used afterwards for the benefit of the people. College men are few in the great mass of the people, but college men are called to be leaders of the people, and never before in our time and in our country has there been a demand for college education more strongly emphasized than at present.

The college man that is needed today is a man knowing not merely the classics of the classroom, knowing not merely the history of the world as it has passed before him upon the stage, but it is the man with the knowledge of faith in God, as well as

knowledge of the things of the earth. We need Christian college men; we need men of faith in God, as well of faith in men. We need men who have delved and carved out for themselves knowledge from the pagan classics, without forgetting the knowledge of the Christian doctrine, who have beautified pagan learning and who have left us more to be proud of than all the sayings of pagan sages, no matter how wise they were. The gentleman Shakespeare depicts to us in the person of Brutus is a beautiful specimen of a gentleman, but it is a specimen of a pagan gentleman. It is simply a natural man developed according to his natural tastes. Take that pagan gentleman and indoctrinate him with a Christian idea and you have a Christian gentleman, the highest type of manhood that the world can possibly know. The scholar of the pagan days, like the gentleman of the pagan days, was a man to be admired. He loved books, and he read them to the last chapter. He loved nature, and he studied it as far as he could; but after all, it was simply the natural man that appeared in that scholar. We need scholars like this. We love nature and love scholarship, but we also need scholars who love Christ and His religion more than they love nature and pagan learning. We need that minds be trained as God would have them.

. . . . This Christian scholar should have ambition to be the ablest scholar in the land; not merely to study with the masters of purely natural science, but to be led by the hand of Christian masters, who as scholars are satisfied with nothing except the front rank in scholarship, and whose lives of faith give them insight into a knowledge which cannot be found in books. God gives us talents to be developed, and God gives you young men opportunities to develop those talents according to the very best lines. This is a thought I would give you today, and as your parents and friends see you advance, as you pass along from one grade of school to another until you have finally ended your college work, let them feel that any sacrifice made for you is a sacrifice that will be blessed by God. But, my dear young men, your parents and friends and teachers demand one thing of you—that is, that you be true to the education which the college offers you; that when you are called to take your place in the ranks of life, whether it be in the learned

professions or in the ordinary vocations of business, wherever it may be, you will be Christian gentlemen and Christian scholars. You will know the world, because you know well what is expected of you, and you are trained to meet the calls of duty.

Therefore, my dear young men, as this is a word of encouragement to yourselves, so it is to your teachers a word of congratulation. . . . As Catholic students we are called to stand in the front rank of science and of scholarship second to none because it is our duty to be the first. We are guided in our knowledge by the Church, and the Church that sends us forth is the Church of God. Let Catholics be leaders and not followers. This is the advice of our great Pope, the illustrious Leo XIII. We ought to be the best, for we have the best. We have the best men and training; our teachers are men of learning and of faith, and we have the light of God to guide us in our training. We have the great Church of God to tell us what is truth and what is error. . . .

Here closes the Jubilee year of old Gonzaga. Bearing lightly the burden of the many years that have passed over her, the institution feels encouraged by the honors she has received during the past year, and, inspired with a new courage and a rejuvenated vigor, looks forward to many years of labor in the grand cause of education. More than ever she sees the need of Catholic education for the youth of our country, and with whole-souled devotion she is ready to employ her best energies in the work of implanting in the minds and hearts of the young the knowledge and the principles that will enable them to fight victoriously the battle of life. She would, as far as in her lies, stay the torrent of evils that must necessarily menace any community that fosters an education that is admittedly Christless. Aware of the fact that the child en-

trusted to her care is possessed not merely of an intellect that is to be made to think, but also of a heart that is to be made to love the true and will the right, and knowing that the eternal and supernatural life of the child should be provided for no less than the temporal life, she endeavors to so fashion her system of education as to reach the whole child, his soul and heart as well as his mind and body. Long may she continue in her glorious work, and if difficulties assail her in the future as they have done in the past, she may find a new inspiration to her courage and a new incentive to perseverance in the legend she has chosen for herself—

“IN CRUCE GLORIOR.”

CHAPTER XVII

REV. JOHN F. GALLIGAN, S. J. (1898-1899)

Our revered and beloved Father Gillespie had the distinction of closing the third and opening the fourth quarter of Gonzaga's first century as a college. Poor health obliged him to lay aside the cares of office in 1898, and on July 2 of that year Father John F. Galligan, S. J., succeeded him as seventeenth President or Rector. Father Galligan presided over Gonzaga only a single year.

The officers and faculty for 1898 included: Rev. Fr. John F. Galligan, Rector; Fr. William J. Tynan, Minister; Fr. Albert Peters, Chaplain; Fr. Edward I. Devitt, Prefect of Studies; Frs. Francis McAtee, Patrick Forhan, Patrick O'Connell, Parish-priests; Frs. William O'B. Pardow, John M. Colgan, John J. Ryan, Joseph Hann and Messrs. William J. O'Gorman, James A. Mullen, Charles W. Lyons, Teachers.

On August 8 the Gonzaga Cadets went into encampment at St. Inigoes, Maryland, and returned August 21, much improved by the experience. Monsignor Sbarette, of the Apostolic Delegation, took farewell of friends at the College on August 15, prior to his departure for Europe. When classes opened on September 12, 140 students registered, and this large registration augured well for the success of the year. On September 28, Fr. Francis Barnum, S. J., just back from Alaska, entertained the Fathers with an interesting account of his labors



REV. JOHN F. GALLIGAN, S. J.

in the far north and promised a lecture to the student body.

These were the days of prosperity for the Gonzaga Cadets, and the young soldiers figured largely in different events of the year. Thanksgiving Day, November 24, witnessed them at a Military Mass in St. Aloysius', and the papers of that date are full of their praises. The Apostolic Delegate, afterwards Cardinal Martinelli, was present with his entire suite, and Fr. Pardow preached an eloquent sermon on the lessons derivable from our flag and its three colors.

A notable feature of church work at this period was the success which attended Fr. Pardow's endeavors to band together the men of the parish in the interests of the League of the Sacred Heart. The Upper Church was reserved for their use every Third Friday of the month, and they crowded its walls to hear his instructive and persuasive discourses. Men's League night became an institution, to develop later under the able management of Fr. McDonnell into the Third Sunday Brigade. Mrs. Thyson, a lifelong resident of the parish, and known to all old-timers for her piety and charity, was buried from the church on December 8 of this year. The Students' Play, "The Hidden Gem," rendered on December 27, proved a great success.

On January 5, 1899, Fr. Stephen Kelly, well and favorably known to the parishioners of the early eighties, was added to the staff to replace Fr. Forhan. His Eminence, Cardinal Gibbons, favored Gonzaga with a visit on January 16. The occasion was a lecture by the Rt. Rev. John Lancaster Spalding,

Bishop of Peoria, for the benefit of the new Trinity College, to be conducted by the Sisters of Notre Dame at Brookland, D. C. Mr. Fullerton, the oldest member of the parish, and father to Fr. Francis Fullerton, S. J., died January 19, and was buried from the church.

A blizzard that visited practically the whole country, on February 13, closed the college an entire week. On February 24, the Cadets treated the Provincial, Rev. Edward Purbrick (of the English Province of the Society) to a Dress Parade and Band Concert on the campus. The Annual Debate of the Phocion Society took place on March 22. Monsignor Martinelli assisted at services in the church on Easter Sunday, April 2. The College Band Concert and Prize Drill on April 4 proved so successful that they were repeated by request on April 5. On April 11 the class of Philosophy had Science Night in College Hall. About this time Rev. Fr. Galligan's poor health began to cause some concern. After short stays at Frederick and at St. Thomas' Manor, he returned on May 4, much improved. Brother Schroen, S. J., who eventually decorated the whole interior of the church, visited the College on May 2 to get an idea of the work to be done. To help defray the expenses attending the improvements, a May Festival was inaugurated on May 15 in the College Hall and was continued five evenings.

Various civic parades in Washington on May 23, 24 and 25, commemorative of the Cuban War and Dewey's victory at Manila, gave the Gonzaga Cadets and the Military Band opportunity to dis-

play their ability, and their creditable showing won the College new laurels and wider distinction. These two organizations likewise figured largely in the May Procession of May 28, considered the finest and largest for years. On Memorial Day, May 30, the band went to Frederick, Md., to participate in the ceremonies there. Next day the Cadets went to River View on their annual excursion. Commencement exercises were held in the hall on June 22. Of the three graduates only one took a degree in the Latin Course. The orator of the occasion was the Rev. John Chidwick, chaplain of the ill-fated *Maine* at the time of her destruction in Havana Harbor.

On June 27, Rev. Fr. Galligan set out for New York, never to return. He had been ailing for months; and with a view to mending his impaired health, he made the entire trip by water, in company with Fr. Hann and Messrs. Mullen, Lyons and O'Gorman. He reached New York on Thursday, June 29, somewhat improved by the voyage. But the improvement was of short duration. Saturday there was a change for the worse, and on Sunday morning, July 2, he died at St. Francis Xavier's College, New York, and was laid to rest in the cemetery at St. John's College, Fordham. The immediate cause of his death was softening of the brain, due to years of strenuous labor in the service of souls. He was President of Gonzaga a year to the day and lived long enough in Washington to endear himself to the boys of the College and the people of the parish. He was born in Boston in 1859, and was only forty years old at the time of his

death. After the usual studies of the Society of Jesus, he had taught five years in Sacred Heart College, Denver, and had labored in Philadelphia and at Woodstock, Maryland. Funeral services were held in St. Aloysius' Church on July 4. Monsignor Martinelli was present and gave the last absolution. A catafalque was erected, the altar and Fr. Galligan's confessional were draped with mourning, and audible sobs during the services were witness to the esteem of the worshipers for their beloved pastor. That same day a touching letter of condolence was received from His Eminence, Cardinal Gibbons.

Father William J. Tynan was installed as Vice-Rector on July 5, pending the appointment of a successor to Father Galligan. Father Michael J. Mahony arrived a few days before from Ireland, where he had been finishing his theological studies, and was assigned to parish-work for the rest of the vacation. On July 25 the work of renovating and decorating the church was begun.

1899-1900

The Faculty-list for the ensuing year was posted July 31. It included: Rev. Fr. William J. Tynan, Vice-Rector; Fr. Joseph A. Gorman, Minister; Fr. John Conway, Prefect of Studies; Fr. Albert Peters, Chaplain; Frs. Patrick O'Connell, William O'B. Pardow, Stephen Kelly, John J. Ryan, Parish-priests; Frs. Martin J. Hollohan and Joseph Hann, with Messrs. William O'Gorman, James Mullen and Richard H. Tierney, Teachers.

On August 2, Solemn Mass of Requiem was said

for Fr. Galligan. Father Eugene Hannan of St. Anthony's Church preached and many priests were present. The work of scaffolding the church was begun on August 4. On August 5, the Gonzaga Cadets went to St. Inigoes, Md., to spend two weeks in camp.

CHAPTER XVIII

REV. EDWARD X. FINK, S. J. (1899-1907)

ON August 30, 1899, Rev. Fr. Edward X. Fink was proclaimed the eighteenth President of Gonzaga College. He was destined to govern Gonzaga till August 26, 1907, when broken health compelled him to relinquish office. On September 4, he inaugurated his long and memorable term with an auspicious opening of schools, the College numbering 114 students, the Girls' Parochial School counting 334, the Boys' 85. Mass of the Holy Ghost was said on September 13, and Fr. John Conway preached. The College Band had by this time achieved considerable reputation and was invited, on September 17, to participate in the ceremonies attendant on the opening of the Franciscan Monastery at Brookland, D. C. The following week, on September 24, the band accompanied Fr. Cutler's excursion to Chapel Point, Md. Dewey Day, proclaimed by the Government to honor Dewey's victory at Manila, witnessed a mammoth civic celebration, giving cadets and band another opportunity to display their military training and musical ability.

Early in November the work of renovating and decorating the Upper Church was nearing completion, and December 3 was set for opening day. On this occasion Solemn Pontifical Mass was celebrated by Monsignor Sebastian Martinelli, Apostolic Delegate, and Monsignor Thomas J. Shahan, D. D., Rector of the Catholic University, preached an eloquent sermon. Sunday, February 3, 1900, was



REV. EDWARD X. FINK, S. J.

a busy and notable day at Gonzaga. It witnessed the consecration of Monsignor Donatus Sbaretta, the newly appointed Bishop of Havana, Cuba, and hosts of his friends were entertained at the College before and after service in the church. Two weeks later, on February 18, Bishop Sbaretta favored the people of the parish with a Pontifical Mass, and on February 21 he left for Havana by way of Tampa. The College Alumni Banquet took place on February 20, with 48 in attendance. An elaborate menu was served, and some notables figured on the list of speakers. Ralph Jeffers talked on "Seminary Days"; Henry A. Hogan on the "New Gonzaga"; E. D. F. Brady on "College Societies." Hon. Seth Shephard, LL. D., responded to the toast, "The National Capital," and Rev. Eugene Hannan, to "Our Country."

This year the feast of St. Patrick, March 17, was kept with a Solemn High Military Mass, and Fr. Patrick Quill, of the Gesu in Philadelphia, officiated as preacher. The May Procession on May 27, with 800 children in line, was a most elaborate affair, participated in by the College Cadets and their band. On May 29 the Cadets had their annual excursion to River View on the Potomac. The Public Elocution Contest was held in the hall on June 6 and proved a very creditable showing. Commencement exercises, the Papal Delegate presiding, closed the work of the year on June 21, and the Chronicler hesitates not to award them the palm over the Georgetown exercises, held the same morning. A lawn party was opened on the College grounds July 16 and continued till July 27.

1900-1901

On July 31 appointments for the coming scholastic year were posted to the following effect: Rev. Fr. Edward X. Fink, Rector; Fr. Joseph Gorman, Minister; Fr. William O'B. Pardow, Chaplain; Frs. John Ryan, John B. Kelleher, Patrick O'Connell, and Stephen Kelly, Parish-priests; Fr. J. F. X. O'Connor, Prefect of Studies; Fathers Martin J. Hollohan, Patrick J. Casey and Joseph Hann, with Messrs. Walter Drum, James Mullen, Francis Kreis, and Richard H. Tierney, Teachers.

After a month of fruitful work in the parish, Fr. Joseph H. Smith left on August 3, for Frederick, Md. The annual encampment of the Cadets at St. Inigoes, Md., under the able management of Fr. Hann, opened on August 11, to close on August 18. August 14 was a memorable day in the community, because it marked the close of Father Stephen Kelly's fiftieth year as a Jesuit. Jubilee Exercises were, however, postponed till the ensuing October 4. Classes opened on September 4, with an enrollment of 101. Announcement was made, October 22, that Father Purbrick had been recalled to England, to be succeeded in the office of Provincial by Fr. Thomas J. Gannon. The Students' Retreat, under the direction of Fr. Owen A. Hill, was begun October 29. Thanksgiving Day, November 29, was kept with the usual Military Mass, at which Fr. Charles B. Macksey preached an eloquent sermon. On December 2, Fr. Pardow inaugurated another of his successful Advent Courses in the church. This year of 1901, the Alumni Banquet was held on February 12, in Metropolitan Hall, and proved a

great success. Mr. Brosnahan, father to our Fr. Timothy Brosnahan, was buried from the church on February 18. In his death the parish lost one of its esteemed and most highly respected members. The Annual Play was presented by the students on February 19 and was up to the usual high standard. On March 28, the members of the Phocion Society in debate treated their friends to a learned and eloquent discussion, turning on the advisability of maintaining a standing army of 100,000 men in time of peace. Mr. John P. Meagher of Junior was chairman of the meeting, while Messrs. Quinlan, Diemer, Devereux and Mattingly participated in the debate.

Fr. John S. Hollohan, an Alumnus of Gonzaga, died at Georgetown Hospital on April 12, 1901, at the early age of 37 years. He was one of two brothers, Martin and John, who gave their lives to the service of God in the Society of Jesus, and everywhere in the course of their labors reflected great credit on their Alma Mater, bequeathing to bereaved relatives and friends the precious memory of their heroic virtues and splendid achievements. Father John was buried from St. Aloysius' with solemn and impressive ceremonies on April 15, and his mortal remains were laid to rest in the Jesuit cemetery at Georgetown. His biographer in the *Woodstock Letters* of 1901 closes with this tribute: "A short hour in his company served to fill even strangers with esteem and prompted years afterwards solicitous inquiry concerning his welfare. Wherever he paused in his labors of the ministry to preach retreats, he was sure to leave whole communities filled with a

tender regard for his sterling piety, unselfish kindness, and nobility of character."

On May 9, the students of Gonzaga and the people of St. Aloysius' honored with an enthusiastic reception the Apostolic Delegate, His Eminence, Cardinal Martinelli, but recently elevated to this crowning honor in the Church. Gonzaga Hall was filled to overflowing with an appreciative gathering of admirers, who listened with rapt attention to laudatory discourses pronounced by three eminent laymen, Judge Joseph Daly of New York, Mr. William Michael Byrnes of Delaware, and Mr. Edgar H. Gans of Maryland. Judge Daly took for topic, "America and the Religious"; Mr. Byrnes, "America and the Delegate"; and Mr. Gans, "America and the Church," and all three did ample justice to their subjects. The first speaker dwelt at some length on the great missionary enterprises in America set on foot and fostered by the religious orders of the Church. The second pronounced a spirited defense and a glowing eulogy of the temporal power of the Pope. The third speaker vindicated the sacred nature of authority and showed the likeness in force between American principles and those of the Papacy. Three days later, on Sunday, May 13, St. Aloysius' Church witnessed another splendid display in honor of the newly made Cardinal. The occasion was Cardinal Martinelli's first Pontifical High Mass in his capacity of Cardinal. Everything was in strict harmony with the splendid event, the decorations, the music of the Mass, the vestments worn, the assemblage of notables present to honor the chief representative in America of Our Holy

Father, the Pope. The sermon preached by Fr. Pardow was an eminent orator's tribute to an eminent Churchman and a brilliant exposition of the triumphs achieved by the Church down through the ages of history. He began with the arrest of St. Peter and the others in Jerusalem for preaching Christ, and touched the three centuries of persecution under the Roman emperors, pausing long enough to eulogize the great St. Augustine, founder of the Augustinian Order, made famous in modern times by the illustrious Cardinal Martinelli.

On June 2, the Cardinal officiated at Confirmation in the church, and on the same day the children of the parish closed the month of May with their annual procession in honor of the Virgin Mother of God. The College Elocution Contest this year was a splendid exhibition of dramatic skill, and was held on June 6. Commencement exercises on June 21 finished the work of the year and Cardinal Martinelli's presence lent them additional splendor. Three of the student-speakers discussed phases of the murder perpetrated by Macbeth, as portrayed by Shakespeare; Mr. Frederick L. Devereux taking "The Temptation" for topic; Mr. Francis J. Diemer, "The Crime"; and Mr. John P. Meagher, "Retribution." The Hon. Napoleon C. Burke addressed the students, and his speech was a fervid piece of oratory on Catholic Education and the relation in force between strength of will and success. The feast of St. Ignatius was kept in the church on August 3, and it was featured by a graceful and eloquent panegyric of the Saint preached by Fr. Michael J. Mahony, Professor of Rhetoric at

Fordham University, New York. The keynote of the sermon, the lesson derivable from the lips of the hero of Pampeluna, was the need of consecration of self to the service of God.

1901-1902

On July 31, the staff for the coming scholastic year was announced. It included: Rev. Fr. Edward X. Fink, Rector; Fr. Joseph Gorman, Minister; Fr. Stephen Kelly, Chaplain; Fr. J. F. X. O'Connor, Prefect of Studies; Frs. Henry C. Semple, John B. Kelleher, Thomas A. Reid, Parish-priests; Frs. Anthony Mandalari, Martin J. Hollohan and Joseph Hann, with Messrs. Richard H. Tierney, Matthew L. Fortier, Henry A. Leary and Francis Kreis, Teachers. Fr. Pardow was sent to St. Ignatius' Church, New York City; Fr. Conway, to Georgetown College; Fr. Patrick O'Connell, to St. Mary's, Boston; Fr. Patrick J. Casey to the Mission Band; Mr. James Mullen, to Holy Cross College, Worcester; and Mr. Walter F. Drum, to Woodstock, Md.

Classes in the College were resumed on September 9, with the unusually high number of 225 students. Holiday was declared at the College on September 14, in token of respect for the memory of President McKinley, who died at this date of wounds inflicted by an assassin at Buffalo, New York. The College Cadets and band participated, September 17, in the procession decreed by the authorities of Washington in memory of the dead President. Solemn religious services were held in the church on September 19 to commemorate the same sad event and give the parishioners opportunity to manifest

their grief at the great loss our country suffered. On that occasion Fr. Timothy O'Leary preached a memorable sermon on our Church's advocacy of strict obedience to civil rulers, and in severe terms condemned the dark and treasonable methods of secret societies, denouncing them as nurseries of assassins. The Students' Retreat was opened on September 23 and conducted by Fr. Semple. On October 13 Solemn High Mass was sung in the church, in celebration of the jubilee of Pope Leo XIII.

A mammoth Bazaar for the benefit of the Boys' Parochial School was inaugurated in Gonzaga College Hall the evening of November 4, to close on November 16. The old structure on I Street N.E., that for generations housed the successive classes of the parochial school, was for a long while a subject of anxiety and concern to the Fathers in charge. It is described in a periodical published in the interests of the Bazaar as "poor, uninviting and totally unsuited for its purpose, as well as devoid of all modern appliances and conveniences." The proceeds of this Bazaar formed the nucleus of the fund that eventually resulted in the magnificent building that now fronts North Capitol Street, between the church and K Street, and must forever remain a monument to the zeal and industry of good Father Fink and his co-workers in the cause of Catholic education. *The Bazaar*, the periodical just referred to, is a complete history of the affair from start to finish, and its list of patrons, donors, winners and advertisers is really an Honor List of which the men and women concerned, as well as

their children, can well feel proud. Cardinal Martynelli graciously condescended to open the Bazaar with his blessing, and Mr. Ross, one of the Commissioners of the District, lent his distinguished presence to the occasion and urged the workers towards success, in a neat and scholarly speech, commending the Fathers of the parish and emphasizing the need of right education as a requisite for good citizenship.

Fr. J. F. X. O'Connor preached a course of Advent sermons in the church during December and took, for general topic the Beauty of the Church, treating his subject under the four headings, Physical, Moral, Intellectual, and Spritual Beauty. On December 21 Mrs. Quill, a lifelong resident of the parish and mother of Fr. Patrick Quill, S. J., was buried from the church. The College Elocution Contest on January 21, 1902, was responsible for another splendid display of oratorical talent among the students. On February 9 His Eminence Cardinal Gibbons confirmed a large class of children and adults. Death again visited the community on March 4. Fr. Mandalari, Professor of Senior, fell a victim to pneumonia, dying after a remarkably short illness. Funeral services were held in the church on March 6, and his remains were interred in the Jesuit cemetery at Georgetown. During the remainder of the school term Fr. Holaind of Georgetown substituted for Fr. Mandalari as Professor of Philosophy.

In April steps were taken to renovate the Lower Church, and Fr. Gorman immediately set to work with a corps of efficient helpers in the parish. The

result was that, when on June 22 the Lower Church or basement was reopened with impressive ceremonies, it wore the appearance of an entirely new structure. The ceiling and walls had been painted throughout, a grand organ and a magnificent marble altar had been installed, highly artistic windows of stained glass were put in place, and the pews, that had served generations of worshipers in the Upper Church, were transferred to the Lower Church to add to its beauty. Bishop Sbarette, of Havana, was the celebrant on the occasion, and Fr. Quirk of Baltimore preached the sermon. The Alumni Banquet took place on April 9 and was an altogether memorable affair. Rev. Fr. Fink made the principal address, which was an overwhelming answer to such unripe and ignorant critics as heap with blame the methods and processes of Catholic education. Shakespeare's "King John" was the play chosen for presentation this year by the College Dramatic Society, and under Fr. Hann's expert management it proved a most emphatic success. It was first acted on April 16, and appreciative admirers demanded its repetition on the 17th and 18th. On May 9 Cardinal Martinelli left Washington to take up his residence in Rome, and Fr. John Conway had the honor of escorting the illustrious Church dignitary to New York. The Annual Debate occurred on May 22, and the election of senators by popular vote was the question discussed. As usual, the month of Our Lady closed with becoming ceremonies on May 25, and the procession this year was of unwonted splendor. Fr. Timothy Barrett preached the sermon.

Memorial Day services were held in the church on June 1. A Solemn High Military Mass was sung, with Bishop Sbarette presiding, and it was attended by the Gonzaga Cadets, the Emmet Guard and other military organizations of the District. The College Band closed its work for the year with a grand concert on June 4. Commencement exercises were held at Columbia Theater on June 18. The occasion marked an event in the upward history of Gonzaga, because seven young men were crowned Bachelors of Arts, and two others received degrees in post-graduate courses. The Hon. Charles Jerome Bonaparte of Baltimore addressed the graduates, and his speech was a luminous and eloquent explanation of what True Americanism really means. Added features contributed to making this one of the most notable commencements in the annals of Gonzaga. The patronal feast of the church was observed this year with great solemnity. His Eminence Cardinal Gibbons presided at the Solemn High Mass, and Fr. Aloysius P. Brosnan of Woodstock preached an eloquent panegyric of the young Saint Aloysius, emphasizing the need of the religious element in education.

1902-1903

The roster for the coming scholastic year was posted on July 31, and it carried the following appointments: Rev. Fr. Edward X. Fink, Rector; Fr. Joseph Gorman, Minister; Fr. John A. Morgan, Chaplain; Fr. J. F. X. O'Connor, Prefect of Studies; Frs. Francis McCarthy, Henry C. Semple, John B. Kelleher and Stephen Kelly, Parish-priests; Fr.

Joseph Hann, with Messrs. Joseph P. O'Reilly, Richard Fleming, Robert J. Tracy, Francis Kreis and Christopher Sullivan, Teachers. Fr. Martin J. Hollohan was changed from Gonzaga to Fordham University.

The College opened on September 9, with an attendance of 161. On September 20 Fr. Edward Corbett succeeded Fr. Gorman as Minister. The next day Fr. Gorman left for St. Mary's in Boston. On October 20 ground was broken for the new Boys' Parochial School. The Students' Retreat was begun on November 10, with Fr. F. X. Brady of Baltimore for preacher. Thanksgiving Day, November 27, was kept in the church with a Military Mass. The newly arrived Apostolic Delegate, Monsignor Diomede Falconio, honored the occasion with his presence and Fr. Charles W. Currier, D. D. (later Bishop of Matanzas, Cuba) preached. On Sunday, December 13, Gonzaga College and its friends tendered a most enthusiastic reception to the Apostolic Delegate in Gonzaga Hall. Rev. Fr. Fink opened proceedings with a brief address of welcome. Mr. Halloran read a poem written for the occasion by Dr. Maurice Francis Egan of the Catholic University. Mr. D. I. Murphy followed with a discourse, breathing tender sentiments of devotion to Pope and Church and Country, and highly laudatory of the Franciscan Order, which claimed the honored guest of the evening for an illustrious son. Another poem composed by Fr. Michael Byrne of Loyola College, Baltimore, was next read by Mr. Rossa Downing. Judge M. D. O'Connell, Solicitor of the Treasury, then welcomed the Delegate in his capac-

ity of arbiter in ecclesiastical matters, and made graceful reference to the judicious wisdom of his predecessors in office, Cardinals Satolli and Martinnelli. Monsignor Falconio responded feelingly, thanking everybody concerned for the splendid display in his honor, and speaking in no measured terms of the Pope's love for America.

In February of 1903 the Fathers of the parish definitely decided to invite the Sisters of Mercy to assume charge of the Boys' Parochial School, which was on the eve of being transferred from its old quarters on I Street N. E., to the new and commodious building on North Capitol Street, now rapidly nearing completion. About the middle of March word came from the Sisters to the effect that the proposition had their approval and that they would be ready to begin work in September. The Alumni Banquet, held this year in Gonzaga Hall on February 18, was graced by the presence of Monsignor Falconio and counted an unusually large number of guests. Mr. Leon Tobriner acted as toastmaster; Commissioner West spoke on "The District of Columbia and Its Growth"; Monsignor Rooker of the Papal Legation voiced in an elegant way the praises of Our Holy Father Pope Leo XIII, but two days removed from the completion of his twenty-fifth year as Sovereign Pontiff; Judge Ashley M. Gould answered the toast, "Our President"; and Fr. Quill did abundant justice to his topic, "The Alumni." Services commemorative of Pope Leo's Silver Jubilee, as Head of the Church, were held in St. Aloysius' on Sunday, March 8. Monsignor Rooker preached a deeply impressive sermon

tending to show that in spite of difficulties Pope Leo had accomplished the two projects he had most at heart, a widespread recognition of the power of the Papacy on the part of the nations, and a universal readiness on the part of governments to follow the path leading to true peace and prosperity.

St. Patrick's Day was kept this year with unusual solemnity. Right Rev. Thomas J. Conaty, D. D., Bishop-elect of Los Angeles, presided at a Solemn Military Mass, celebrated by Rev. Fr. Fink, Rector of Gonzaga. The College Cadets made a splendid showing on the occasion, and Fr. F. X. Brady, of Baltimore, in an eloquent discourse fired every Irish heart in his audience with enthusiasm, predicting the eventual freedom of Ireland and her ultimate deliverance from the yoke of the oppressor. The College Play acted on April 15 was another notable feature of the year's work. Shakespeare's "Henry IV" was the piece chosen for presentation, and the young actors scored another success. On May 28 the Phocion Society in public debate discussed the present form of government prescribed for the District of Columbia. On June 2 the Cadets of the College treated their friends to a spirited Prize Drill and Band Concert. Commencement Exercises were held in Gonzaga Hall on June 17. Monsignor Denis J. O'Connell, Rector of the Catholic University, delivered the address of the evening, an earnest appeal to the students to stand to duty in every emergency of life.

The entire Catholic world mourned the loss of its Chief Pastor, when on July 20, 1903, announcement was made of Pope Leo's death. All through his

eventful reign of twenty-five years and more, he had been a conspicuous figure in the various political, economic and religious events that agitated Europe and all mankind besides. He was the wonder of his time, and his superb qualities of mind and heart won him universal admiration. And his death provoked an outpouring of praise accorded to very few heroes in history. Enemies of the Church he guided and governed were as lavish of their encomiums as the devoutest Catholics, and the honor done his illustrious memory was far from being restricted to his own people and children in the faith. On July 23, his obsequies were kept with becoming solemnity in St. Aloysius' Church. Office of the Dead was recited, and Solemn Pontifical Requiem Mass was celebrated by Right Rev. Frederick Z. Rooker, the recently appointed Bishop of Jaro in the Philippine Islands. Archbishop Falconio, Apostolic Delegate, presided and pronounced the last absolution. Bishop Rooker delivered the eulogy, and Rev. Francis Marchetti of the Papal Legation acted as Master of Ceremonies. Fr. David Roche, a native of Washington and an old Gonzaga boy, left late in July for Jamaica, West Indies, to devote himself to missionary labors.

1903-1904

July 31 witnessed the usual posting of appointments and changes in the College staff. Rev. Fr. Fink remained as Rector and Fr. Corbett as Minister. Fr. John O'Hara was made Prefect of Studies, Fr. David Daly, Treasurer, and Fr. John Morgan, Chaplain. Frs. Francis McCarthy, John B. Pittar,

John B. Kelleher and Stephen Kelly were appointed to work in the parish. The teachers named were Frs. John Fleming and Frederick Heaney, with Messrs. Robert J. Tracy, John B. McLane, James M. Cotter, and John E. Hurley.

The election of Cardinal del Sarto as the new Pope, under the name of Pius X, was announced on August 4, and on August 7 solemn "Te Deum" services were held in the church. Fr. John O'Donovan preached, and Monsignor Marchetti, in the absence of Archbishop Falconio from the city, presided and gave Benediction. On September 3 Mr. Aloysius J. Guiney, S. J., was at Gonzaga to attend the funeral of his brother, whose sudden death was due to a sad mishap, encountered on an errand of charity. The College opened on September 8, with an attendance of 160. A week later, on September 14, Fr. James R. Gray came from Philadelphia to replace Fr. Frederick Heaney, whom ill health obliged to retire to St. Inigoes for a rest. On September 16 occurred the funeral of Dr. Schafhirt, a convert to the faith, whose drug store was for years a landmark in the parish and a center of charity unsurpassed. Old residents recall with pleasure the many deeds of kindness done the poor and afflicted by this genial man of medicine, and venture the opinion that his charity had much to do with his ultimate conversion to the true faith.

The Boys' Parochial School, now known as Gonzaga School, opened this year on September 21, with 334 boys in attendance. Only a year before the roll call never rose higher than 171, and this marked increase in the number of pupils was due to

several causes. Classes were conducted in the new and commodious quarters on North Capitol Street; the parish had enlisted for its boys the educational ability of the Sisters of Mercy, and good Fr. Pittar, now in charge of the school, had made a house to house canvass in search of recruits. The result of this Father's zeal and energy was that very few families escaped his vigilance, and the boys of St. Aloysius who afterwards attended the public schools could be counted on the fingers of one hand. The school itself was blessed with becoming ceremony on October 25, 1903. His Eminence Cardinal Gibbons officiated, and Rev. Charles Warren Currier, D. D., preached a ringing sermon on Catholic education and the duties of Catholic parents towards their children in this important matter. On November 12 Mr. William Brooks, S. J., was called from Woodstock College to assist at the deathbed of his father, who was buried two days later from the church. Funeral services were held on November 18 for Sister Edward, a religious of Notre Dame and for some years a teacher in the girls' school. Thanksgiving Day, November 26, was kept with the usual Military Mass, Monsignor Falconio presiding, and Fr. O'Hara preaching.

Every effort was being made at this time by the Fathers to raise funds for the Boys' Parochial School. Hon. Bourke Cockran of New York, the eminent orator, as distinguished for his loyalty to the faith of his fathers as he is for his eloquence, graciously came to their assistance with the promise of a benefit lecture in Washington at an early date. December 3 was the day chosen, and Lafayette Theater was

crowded that Sunday evening with a distinguished and expectant audience. The theme chosen was "Catholicity and Democracy," and his audience was treated to a magnificent display of faith, erudition, eloquence and patriotism. The orator was at his best, and friends and admirers present felt satisfied that the lecture ranked high among his supremest oratorical efforts. Fr. Owen A. Hill was called from Holy Cross College, Worcester, on December 29, to officiate at the funeral of his brother. On December 31 word of Brother Brady's death at the University Hospital came from Georgetown, and on January 2, 1904, his remains were laid to rest in the Georgetown cemetery. Mary Smith, a familiar figure in the parish for many years, and a well-known benefactress, died on January 22, and was buried from the church two days later. She died as she had lived, in the midst of poverty, a voluntary poverty that had for motive the enrichment of God's Sanctuary. All her savings were devoted to this divine purpose, and the Fathers attached to the church and college never forgot her generosity. Another Grand Bazaar for the benefit of the Boys' Parochial School was inaugurated January 25, to close on February 10, and *The Cosmorama*, a publication issued at intervals during its progress, is an accumulation of names that deserve and have a place in more enduring tablets kept by charity's recording angel. St. Patrick's Day was observed this year with a Military Mass, in presence of Monsignor Falconio, Fr. W. Read Mullen, S. J., preaching the Saint's panegyric. On March 20 His Eminence Cardinal Gibbons administered Confirmation to 293 children.

The management of the Alumni Banquet, held on April 27, secured the presence of Hon. Bourke Cockran as a guest, and for result the banqueters enjoyed at his eloquent lips a rare discourse on "The Duties of Catholic Laymen in the United States." Other speakers were Congressman Goulden of New York, Monsignor O'Connell, Rector of the Catholic University, Mr. Sheehy, an alumnus of Gonzaga, and Mr. Hannis Taylor, one-time U. S. Ambassador to Spain. The Annual Debate, on May 16, turned on the vexed question of assistance to Russia in its war with Japan. On the same day about 1,400 pupils of the Sunday School participated in the annual May procession. They marched through several of the streets in the vicinity of the church, headed by Gonzaga Band, and presented a very pretty appearance. The Prize Drill and Band Concert, college features reserved for the end of the school year, took place on June 1, and added much to the military prestige of Gonzaga. Fr. Aloysius Roccofort, a veteran for years in the service of St. Aloysius', and lovingly remembered by generations of parishioners, was buried in Philadelphia on June 7. The Elocution Contest on June 2 proved a grand success, and Commencement Exercises on June 16 closed the work of a most encouraging year. Mr. F. L. Devereux, A. B., and Mr. W. C. Repetti, A. B., both of Gonzaga, were crowned Masters of Arts. William Bruce King, LL. D., an old Gonzaga boy and a prominent member of the District Bar, addressed the graduates, and himself eloquently summed up his discourse in this single line, "American Catholicity and American Patriotism Are One."

On June 18 Cardinal Satolli, first Apostolic Delegate to the United States, revisited Washington after an absence of some years. During his stay in the city the Secretary of War, Mr. William H. Taft, a large factor in adjusting the question of the Friars' lands in the Philippines, had the Cardinal for guest of honor at a dinner in the Arlington Hotel, and President Roosevelt entertained him at luncheon in the White House. The Cardinal likewise called at Gonzaga and spent a short while with the Fathers. St. Ignatius' Day, the patronal feast of the Society of Jesus, was kept with the usual solemnity on July 31. Fr. Timothy Barrett of Woodstock preached the panegyric of the Saint.

1904-1905

Assignments for the coming year were posted on July 31, and they included the following: Rev. Fr. Edward X. Fink, Rector; Fr. Edward Corbett, Minister; Fr. David Daly, Treasurer; Fr. John A. Morgan, Chaplain; Fr. John O'Hara, Prefect of Studies; Frs. John B. Kelleher, Francis McCarthy, Stephen Kelly and John B. Pittar, Parish-priests; Fr. John J. Fleming and Messrs. John E. Hurley, John B. McLane, James M. Cotter, and Joseph A. Corcoran, Teachers. Fr. John Mulligan went to Georgetown College; Mr. Robert Tracy to Montreal to study theology.

On August 17 Fr. Eugene DeL. McDonnell, destined later to play so prominent a part in the history of Gonzaga, was announced as Minister, and Fr. Corbett went to Philadelphia to take up parish work in that city. On September 2 Fr.

Fleming was made Prefect of Studies, Fr. O'Hara going to Woodstock as Minister. Fr. Patrick J. Dooley was added about this time to the Staff. Schools opened on September 12, with these numbers: College, 105; Boys' School, 318; Girls' School, 405. At this date measures were taken to form a club for young men in the parish, and on September 25 the organization assumed definite shape. It was to be called "The Aloysius Club," and its purpose was stated to be the moral, intellectual and physical development of its members. Rev. Fr. Fink appointed Fr. McDonnell its first Director, and under his able management it grew to proportions that surpassed all expectations. During its honorable career—and it is still in the field—it has staged many entertainments of rare merit and stands always ready to promote whatever project promises to further the interests of the parish.

Father Philip Finegan of Baltimore opened the Students' Retreat on October 24. On October 25 Fr. Francis Fullerton, S. J., a former Gonzaga boy, was buried at Georgetown after years of efficient labor in different educational centers. Thanksgiving Day, November 24, witnessed the usual Military Mass, Monsignor Falconio presiding, and Fr. Chas. B. Macksey, S. J., preaching the sermon. Appropriate exercises to commemorate the Jubilee Celebration of the Immaculate Conception were held in the College Hall on December 8. On February 12, 1905, a most successful Mission was brought to a close in the church, and Bishop Curtis of Wilmington, Del., on the occasion confirmed 510 people. The Prize Drill and Band Concert took place on

May 21, and on June 20 Commencement Exercises finished the work of the school year.

1905-1906

The following staff for the coming year was posted on July 31: Rev. Edward X. Fink, Rector; Fr. Eugene DeL. McDonnell, Minister; Fr. David C. Daly, Treasurer; Fr. John A. Morgan, Chaplain; Fr. Patrick J. Dooley, Prefect of Studies; Frs. Francis T. McCarthy, James A. Noonan, John B. Kelleher, John B. Pittar, Parish-priests; Messrs. John F. Fitzpatrick, Augustus M. Fremgen, Frank J. Kelly, Philip J. Debold, and Frank A. Byrne, Teachers.

Fr. McDonnell preached the Students' Retreat between October 9 and October 12. Monsignor Falconio presided at the usual Military Mass on Thanksgiving Day, November 30, and Fr. Timothy J. Brosnahan of Woodstock preached. On March 4, 1906, word came from Woodstock that Brother Thomas Kelly, for years a familiar figure at Gonzaga, had died after months of patient suffering. He was cook at the college for many terms and endeared himself to everybody by his uniform patience, kindness and eminently edifying life. Fr. Joseph F. Hanselman was announced as Provincial on March 25. Fr. Thomas A. Becker, a former boy of the parish and student at Gonzaga, preached the Good Friday sermon on April 13. Very Rev. Fr. Luis Martin, General of the Jesuits, died on April 18, and impressive ceremonies marked the Solemn Mass of Requiem chanted in his memory on April 28. The celebrant of the Mass and the preacher of the eulogy were Dominican Fathers, and Monsignor

Falconio presided at the obsequies. The May Procession on May 20 was unusually large, counting 1,200 children. Commencement Exercises were held in the College Hall on June 19. The patronal feast of the Church and the College was kept on June 24 with a Solemn Pontifical Mass by His Eminence Cardinal Gibbons, Bishop James A. McFaul of Trenton being the preacher. On June 23, Fr. Owen A. Hill was called from Worcester to officiate at the funeral of his father, Mr. John J. Hill. A most successful lawn fête, netting \$3,560, was held on the college grounds between June 25 and July 6.

1906-1907

The Faculty list for the year was posted on July 31, and included these names: Rev. Fr. Edward X. Fink, Rector; Fr. Eugene DeL. McDonnell, Minister; Fr. David C. Daly, Treasurer; Fr. James A. Noonan, Chaplain; Fr. John Scully, Prefect of Studies; Frs. Francis T. McCarthy, John B. Kelleher, and John B. Pittar, Parish-priests; Frs. Matthew L. Fortier, Henry A. Leary and Messrs. Richard A. O'Brien, Philip J. Debold, and Frank A. Byrne, Teachers.

The feast of St. Ignatius was kept with the usual solemnity in the church on August 5. Fr. William J. Brooks, a former student at Gonzaga, fresh from Ordination at Woodstock, sang the Mass, and Rev. Charles W. Currier, D. D., preached. This year Fr. McDonnell again gave the Students' Retreat. It began on October 15 and closed on October 18.

On October 19 Fr. Martin J. Hollohan, a former pupil and teacher at Gonzaga, was called to his

reward. After months of patient suffering, borne with the courage that characterized his whole life, he died piously in the Lord at Georgetown University Hospital and was laid to rest with his brother in the College Cemetery. He was a man of sterling piety, a ripe scholar, a consummate educator, and a preacher of a very high order. The young men who enjoyed the privilege of studying under his direction invariably carried away from the experience his enthusiasm for good literature, and the worshipers at St. Aloysius' and elsewhere, who Sunday after Sunday listened with profit and delight to his inspiring and eloquent sermons, still recall his commanding presence and his words of advice as treasured memories of the past.

Death visited the College again on November 26 and released Fr. John Abell Morgan from his labors. Though he walked in the portals of death for months before the final summons came, the end was comparatively sudden. He was seized with a stroke of apoplexy soon after supper, while seated with the Fathers at recreation. Extreme Unction was hurriedly administered, and in a few minutes his soul had passed to its reward. At the time of his death he was within a year of his Golden Jubilee in the Society of Jesus, having entered in August of 1857, at the age of nineteen. He was descended from an old and respected family of Maryland, famous for its steadfastness in the Faith during the early days of persecution in the Colonies. After the preliminary studies of the Society and after ordination to the priesthood in 1872, at the hands of Right Rev. James Gibbons, then Vicar-Apostolic of North

Carolina, he taught at Gonzaga and Georgetown. Between 1876 and 1884, he worked along the whole Atlantic coast, between New Brunswick and Florida, as an assistant to Fr. Bernard Maguire on the Missionary Band. From 1886 to 1890 he was Superior at St. Joseph's Church, Philadelphia, and after a year in the counties of Maryland, he was for nine years Rector at Loyola College, Baltimore. Five years before his death a stroke of paralysis in Philadelphia robbed him of his energies, and he never really recovered from the shock. He came to Gonzaga an invalid, and yet his indomitable spirit enabled him to write much of rare, historic interest. In the words of his chronicler and lifelong friend, Fr. Edward I. Devitt, "he was above all a good religious, carefully observant of duty in his own life, zealous for the glory of God and the salvation of souls." May his soul rest in peace.

On November 30 Fr. Timothy Barrett, of Woodstock, was called to Washington to assist at the funeral of his father, an old and esteemed member of the parish. Christmas services were unusually splendid this year. Monsignor Falconio presided at the Solemn High Mass and Fr. Timothy Barrett preached. Early in 1907, on January 2, Fr. Aloysius J. Guiney was summoned home to perform the last sad rites for his father.

CHAPTER XIX

REV. JOSEPH J. HIMMEL, S. J. (1907-1908)

APRIL 26 witnessed a change of administration at Gonzaga. On that date Fr. Joseph J. Himmel was proclaimed nineteenth Rector; and before the day closed Fr. Edward X. Fink was on his way to New York to begin work in St. Francis Xavier's, the new field of his labors. The good which Fr. Fink wrought in college and parish during his long term of nine years is a monument to his memory more enduring than marble. His adornment of the Upper Church, in strict compliance with Fr. Gillespie's colossal plans, made it second to none in the city; the Lower Church became a new house of worship under his artistic touch; the numerous and splendid displays of ritual, attendant on solemn occasions, drew the attention of thousands to St. Aloysius'. The College got his best attention, and he made every effort consistent with prudence to raise the registration, enlist the cooperation of Alumni and old students, heighten the prestige of the Faculty personnel, and keep the standard of studies at top notch mark. Wide awake to the needs of the parish, he was swift to notice that the education of its growing boys demanded first attention, and from the very beginning of his administration as Rector he determined to build them a suitable school and procure for them the services of trained religious teachers. Success crowned his efforts, and the Boys' Parochial School must forever stand an eloquent witness to the untiring industry of Fr. Fink and the persevering energy of his chief

helper, Fr. Pittar. The building itself has been declared by competent authority the finest of its kind in the archdiocese, and the good Sisters of Mercy, pioneers in the work, inaugurated a system of training devotedly maintained by their successors, the good Sisters of Notre Dame. Fr. Fink founded the Aloysius Club, and in his wisdom entrusted its destinies to the efficient care of a born organizer in the person of Fr. McDonnell. Nobody acquainted with the origin and history of the club can hesitate to think that its present robust health and the long line of successes marked up to its credit are due in large measure to the vigorous push it got at the start from its original and competent Director. Always a gentleman of the old school as well as a consummate religious, Fr. Fink was the soul of hospitality, and church dignitaries of high and low degree, from near and far, could always count on a warm welcome at "Old Gonzaga." No ceremony of importance in the church went without the distinguished presence of the Apostolic Delegate, Monsignor Falconio, and members of the Legation spent many an hour of quiet comfort in the company of the Scholastics attached to the teaching staff of the College. Fr. Fink is spending the remnant of his days in the quiet solitude of the Jesuit Novitiate at Poughkeepsie, N. Y., and from this distance the old students of Gonzaga and the people of St. Aloysius' send him grateful and heartfelt greeting, with a promise of their best prayers and everlasting remembrance.

Rev. Fr. Himmel's stay at Gonzaga was destined to be of short duration, from April 26, 1907, to



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August 27, 1908. His first administrative act was to arrange for a retreat to the men of the parish. It opened on May 5 and was conducted by Fr. William Gannon. Beginning on May 8, Fr. McDonnell preached a short retreat to the children preparing for First Communion. A notable reception was tendered to Rev. Fr. Himmel by the Aloysius Club on May 15. Among others, Fr. Aloysius Brosnan of Woodstock was present and acted as toastmaster. The May Procession took place on May 19 and was somewhat interfered with by rain. Archbishop Jeremiah J. Harty of Manila, in the Philippines, was a guest at the College on May 20. Commencement Exercises were held in the College Hall on June 17. Rev. John T. McNicholas, O. P., (now Bishop of Duluth, Minn.), addressed the graduates. On June 23 Fr. Thomas A. Becker passed through Washington on his way to the Philippines for missionary work.

1907-1908

The status for the year was posted as usual on July 31, and contained only a few changes: Rev. Fr. Joseph J. Himmel, Rector; Fr. Eugene DeL. McDonnell, Minister; Fr. David C. Daly, Treasurer; Fr. James A. Noonan, Chaplain; Frs. Francis T. McCarthy, John B. Kelleher and John B. Pittar, Parish-priests; Fr. John Scully, Prefect of Studies; Frs. Wm. D. Kean and Henry A. Leary, with Messrs. Richard A. O'Brien, Frank A. Byrne, and Eugene T. Kenedy, Teachers.

The feast of St. Ignatius was kept with solemnity in the church on August 4. Fr. Robert J. Tracy, a

former professor at Gonzaga, and recently ordained to the priesthood at Woodstock, sang the Mass, and Fr. Matthew L. Fortier, also a former member of the Staff, preached the sermon. The old college building was fast falling to decay, and Rev. Fr. Himmel, with an eye to the welfare of the students, was busy all summer putting it in order. In spite of strikes and innumerable other troubles he succeeded in remodeling its entire interior and had the satisfaction of welcoming the boys on opening day, September 9, to a home more worthy of its purpose and more conducive to the comfort of teachers and pupils. The following Sunday the renovated building was thrown open to the parish for inspection, and everybody expressed wide wonder at the transformation. Solemn High Mass of the Holy Ghost for the college boys and school children was sung by Fr. Scully on September 23. Rev. Fr. Himmel preached a short sermon and gave Benediction. On October 4 Fr. Scully was summoned to New York by superiors to take the place of Fr. Henry Van Rensselaer, who died at St. Francis Xavier's College the day previous. A sad accident occurred at the College on October 10, resulting in the death of one of the students. Martin Hussion, an altar boy and a pupil at the College, fell from a ladder in the College Theater and suffered a fracture of the skull, from which he died an hour later. Fr. McDonnell left for Baltimore on October 27, to preach a retreat to the boys at Loyola College. Ceremonies in the church at Christmas were of the usual high order, and the Midnight Mass was overcrowded. Grippe visited the College during Christ-

mas week and prostrated Frs. McDonnell and Kean, with Brothers Beckmann and O'Connell. Fr. William Kean took his last Vows on February 2, 1908. A most successful Mission for men and women was conducted in the church between February 16 and March 2. Frs. William Stanton, Francis de S. Howle and William Coyle were the preachers.

Bishop Hendrick, of Cebu in the Philippines, was a guest at the College on March 2, and on April 5 he assisted His Eminence Cardinal Gibbons in the administration of Confirmation to 621 persons, of whom 60 were converts to the Faith. That same evening a complimentary dinner was tendered by the college to Bishop Hendrick, and he had for honored guests Monsignor O'Connell, Rector of the Catholic University, Mr. Shuster, Commissioner of the Philippine Islands, Major McIntyre, of the United States Army, Hon. Bourke Cockran and Congressmen Driscoll and Goulden, both of New York. During Holy Week Fr. Charles B. Macksey preached on Holy Thursday, and on Good Friday Fr. Patrick J. Casey preached the "Three Hours." Fr. Himmel was preacher on Easter Sunday. Fr. John Corbett of Woodstock opened a retreat for First Communion children on May 13. The College Debate was held on June 9. On June 18, the Papal Delegate, Monsignor Falconio, presided at Commencement Exercises in the College Hall.

1908-1909

Under date of July 31 the status for the ensuing year read as follows: Rev. Fr. Joseph J. Himmel, Rector; Fr. Eugene DeL. McDonnell, Minister;

Fr. James A. Noonan, Chaplain; Fr. David C. Daly, Treasurer; Frs. Clement S. Lancaster, Francis X. Renaud, William F. Gannon, Henry A. Leary, and John B. Pitter, Parish-priests; Fr. Joseph P. O'Reilly, Prefect of Studies; Frs. William D. Kean and David J. Roche, with Messrs. Frank A. Byrne and John A. Morning, Teachers.

Fr. David C. Daly, Treasurer of the College, died at Georgetown Hospital on August 11, and was buried on August 14. He had been an invalid for years and had spent some months in the hospital before the end came. He was a patient sufferer and met death with all the courage of a soldier and the resignation of a saint. Many priests of the city attended his funeral. Burial followed in the cemetery at Georgetown.

Less than a month after the publication of the status, Rev. Fr. Himmel was called from Gonzaga on August 27 to assume the duties of Rector at Georgetown University. Fr. McDonnell was appointed Vice-Rector at Gonzaga, pending the designation of a permanent Rector, and Fr. Noonan became Minister. Fr. McDonnell's term as Vice-Rector lasted till December 27, when Fr. Charles W. Lyons was declared Rector. College classes opened on September 14, with 81 boys in attendance. Father Gannon preached the Students' Retreat, beginning on October 19. On November 2, Fr. Augustus J. Duarte came from Buffalo to replace Fr. Leary, incapacitated by illness for teaching. Fr. Leary was assigned to Blackwell's Island, New York, to assist Fr. Michael Noel, the Chaplain. On the Third Sunday of December, 1908, elaborate

exercises were held in the Church by Fr. McDonnell's Third Sunday Brigade. Fifteen hundred men received Holy Communion and prayed for the intentions of Our Holy Father Pope Pius X. Beads blessed by the Pope were distributed to the men and the Papal Blessing was given. A photograph of the group was taken, for the purpose of sending copies to His Holiness and to Very Rev. Fr. Wernz, General of the Society of Jesus. With the photograph a letter was despatched to the Sovereign Pontiff, descriptive of the organization, its influence in the parish, and its pledge of loyalty to Church and Pope. A gift of \$500 accompanied the letter and photograph. Under date of March 2, 1909, Cardinal Merry del Val, Papal Secretary of State, wrote Fr. McDonnell to express the Pope's satisfaction, enclosing the Pope's blessing written in his own hand. On Christmas Day, Solemn High Mass was sung in the presence of the Apostolic Delegate and Fr. Aloysius Brosnan of Woodstock College preached.

CHAPTER XX

REV. CHARLES W. LYONS, S. J. (1908-1909)

Fr. McDonnell's short term as Vice-Rector came to a close on December 27, when Rev. Fr. Charles W. Lyons was appointed twentieth Rector of Gonzaga. Fr. McDonnell resumed his old office of Minister, and Fr. Noonan became again Chaplain to the College. On January 4, 1909, a Solemn High Mass of Requiem was sung in the church for the victims of the recent earthquake that devastated portions of Italy. Monsignor Falconio presided at the services, and Monsignor Ceretti sang the Mass. Bishop O'Connell, Rector of the Catholic University, was in the sanctuary with Fr. Himmel, Rector of Georgetown, six Dominicans, ten Franciscans, and Frs. Elliott and Doyle from the Paulists' Mission House at Brookland. Secretary Bonaparte, of the President's Cabinet, and the Italian Ambassador and his suite were present in the church. Fr. F. X. Renaud left for Canada on February 1, at the call of the Provincial. On February 10 the Aloysius Club tendered a Grand Banquet to the new Rector, Rev. Fr. Lyons, and many notables were present, among others Hon. Bourke Cockran. The retreat preached to the men of the parish by Rev. Fr. Lyons between March 28 and April 4, proved a grand success. The men of the Third Sunday Brigade turned out in full force, and the whole affair served as a most captivating introduction of the new Rector to his people. During Holy Week the services were conducted with the usual solemnity and splendor. On Good Friday Fr. Owen A. Hill, of



REV. CHARLES W. LYONS, S. J.

Holy Cross College, Worcester, preached the "Three Hours." The Prize Drill, held on April 28, was another notable event of the scholastic year. The Aloysius Club on April 29 went to Indian Head, Maryland, to give a performance for Fr. Tynan's church. On May 3 the Club staged a Minstrel Show in the College Hall for the benefit of Fr. Wheeler's Church of the Holy Comforter, at 14th and East Capitol Streets. May 12 witnessed a brilliant presentation of Shakespeare's "Comedy of Errors" by the College Dramatic Society.

The Provincial, Rev. Fr. Hanselman, came from Baltimore, on May 16, to be present at the Third Sunday Mass. He said the Mass, and preached, and witnessed the impressive and edifying sight of 1,100 men of the Third Sunday Brigade at Holy Communion. On May 23, 2,000 children of the parish marched in procession to honor the Mother of God, and were addressed by Fr. John Keating of Loyola College, Baltimore. May 26 was Elocution Night at the College, and a large audience greeted the contestants for dramatic honors. Fr. Cornelius Shyne of the Missouri Province of the Society of Jesus was at the College on June 7. Next day he read a paper on "Mission Work" at the Catholic University. A newly ordained Dominican and former student at Gonzaga, Fr. Vincent G. Cleary, O. P., said his first Mass in the church on June 27. Commencement Exercises were held in the hall on June 15, and Rev. Fr. Lyons, in his capacity of Rector, made a happy speech laudatory of the year's work and brimful of enthusiasm and encouragement for the future of the College. On June 18 Rev. Fr.

Lyons distributed medals and prizes to deserving members of the St. John's Berchman's Sanctuary Society. The exercises were held in the church, in the presence of a large congregation. This organization, under the management of Mr. Frank A. Byrne, S. J., was made up of acolytes and choristers, who served Mass throughout the year and furnished music for Sundays and solemn festivals. The fame of the society reached Rome, and Our Holy Father Pius X was so pleased with the piety and zeal of its members that he wrote them a letter in token of his esteem.

CHAPTER XXI

REV. EUGENE DEL. McDONNELL, S. J. (1909-1915)

THE appointment of Rev. Fr. Eugene DeL. McDonnell as twenty-first Rector of Gonzaga, on July 8, 1909, blazed the way to a new era, and we should not hesitate to call it the "Era of Big Things" in the history of St. Aloysius' Church and Gonzaga College, culminating in a publicity as wide as the United States, and wider. Fr. Charles W. Lyons, the retiring Rector, took his departure the following morning for Philadelphia, where he was proclaimed head of St. Joseph's College. The change was a tribute to the man's splendid ability, so abundantly displayed during his brief acquaintance of but a few months with the people of Washington. Rev. Fr. McDonnell was no stranger to the students at the College or the people of the parish. From the day of his appointment as Minister, August 18, 1904, to the day of his appointment as Rector, he had lived and labored for their best interests. He knew them, they knew him, and there was a thorough and appreciative understanding on both sides. The young men of the parish owe him a debt of gratitude for the Aloysius Club, whose present flourishing condition is due in great measure to the early years of his incumbency as Moderator. Three other grand achievements had their origin in his inventive and energetic mind; and, naturally enough, whatever glory attaches to them redounds to the honor and credit of their author and finisher. They are the distinguished honor done the men of the Third Sunday Brigade by Our Holy Father the

Pope in 1908; the altogether successful celebration of the Golden Jubilee of the Church in 1909; and the erection of the New Gonzaga College on I Street, in 1911. Nor was publicity the single or chief good purposed and accomplished by this triple and towering display of initiative and executive ability. Zeal for souls and the glory of God prompted every step taken by this magnanimous leader in all three movements. The men of the Third Sunday Brigade took new heart from the encouragement lavished on them by the common Father of all the faithful, and the tablets commemorative of the event from their position of dignity at the church entrance shall forever tell their praises to their children and their children's children. The Jubilee celebration witnessed an unparalleled awakening of fervor and piety in the parish, along with honest pride in the graceful acknowledgment made the Church of our fathers by the Chief Executive of the Republic. The new college is already a decade of years in service, and the heroes of Catholic education it has already sent forth will be more than eclipsed by the yet unborn generations destined to follow them into the world from its portals.

1909-1910

The status this year included the following: Rev. Fr. Eugene DeL. McDonnell, Rector; Fr. James Noonan, Minister; Fr. Joseph P. O'Reilly, Prefect of Studies; Frs. Augustus Duarte, Clement Lancaster, William Gannon, and John B. Pittar, Parish-priests; Frs. Raphael V. O'Connell, William D. Kean, David J. Roche, with Messrs. John A. Morning and John J. Monahan, Teachers.



REV. EUGENE DeL. McDONNELL, S. J.

The feast of St. Ignatius was solemnized in the church on August 1, and Fr. Owen A. Hill, of Holy Cross College, Worcester, preached, while Fr. Aloysius J. Guiney sang the Mass. College classes were resumed on September 14, with 113 students present. By September 24 the number of boys at the college had grown to 124. On the same date Fr. Duarte assumed charge of the Aloysius Club and gave new impetus to the work. As earnest of its good will, it voted a hundred dollars to help defray the expense of painting the church. Under its auspices the following lectures and entertainments were given during the year: January 30, 1910, "Forestry," by Don Carlos Ellis; February 27, "Church of the Catacombs," by Fr. Tynan; March 6, "Picture-Books," by Fr. John Brosnan of Woodstock; June 1, "What's Next?" comedy by the Club; June 29, repetition of same for benefit of St. Vincent de Paul Society; June 8 and 9, Minstrels, under J. Trodden, Jr.

About this time it was definitely settled to keep with becoming ceremony the Golden Jubilee of the church some time in November; and to put the venerable structure more in harmony with the contemplated festivities, it was determined to paint its whole exterior. At the suggestion of Rev. Fr. McDonnell, a committee, composed of gentlemen from the Third Sunday Brigade, generously volunteered to secure the amount of money needed to meet the expense. Fr. Cornelius Gillespie, one time Rector at Gonzaga, was made Minister on October 1, and the appointment was seasonable. He was emphatically a man of affairs, had a wide experience in the matter of jubilees, and contributed much to the success of the memorable event soon to follow.

St. Aloysius' Church was dedicated on October 16, 1859, by Fr. Burchard Villiger, Provincial of the Maryland Province, during the administration of Rev. Fr. Charles Stonestreet. The celebrated Archbishop Hughes of New York preached, and President Buchanan attended the exercises. Fr. James Ryder, S. J., known for his eloquence as the "Pride of the Maryland Province," preached the evening sermon. Early in October, 1909, steps were taken to commemorate fittingly the event, and Rev. Fr. McDonnell decided to devote three entire days to the celebration. The days selected were November 13, November 14, and November 15. A complete account of this historically important event can be found in the pages of the *Church Bulletin* issued in December, 1909, and the local newspapers of the same date are copiously descriptive of every minute detail. We must be content with the briefest possible sketch of the proceedings. Saturday, November 13, was Children's Day. All the boys and girls of the parish received Holy Communion at the 7 o'clock Mass. They likewise attended and sang at the Solemn High Mass, celebrated by Fr. Edward X. Fink, and listened to a most timely and edifying sermon preached by Fr. Timothy Barrett, S. J. Sunday, November 14, was set apart for the men and women of the parish, and all the splendor of the occasion centered around this second day of the exercises. It is safe to say that the vast majority of the parishioners received Our Lord in Holy Communion at the early Masses. His Eminence Cardinal Gibbons said Mass at 7 o'clock in the Upper Church for Fr. McDonnell's Third Sunday

Brigade, and he was visibly affected at the sight of 2,000 men approaching the altar rail in sentiments of profound and childlike devotion. The sermon he preached them was a veritable outpouring of his fatherly heart, and we cannot refrain from inserting these few of its sentences:

I thank God He has brought me here today to so glorious and so beautiful a spectacle, to contemplate so many men, strong, stalwart men, assembled together in the name of God, and under the invocation of Heaven, to partake this morning together of the Blessed Sacrament. I hope you will always cooperate with your beloved clergy in conducting and promoting every measure for the welfare of our holy religion. Thanks be to God, here we have the fullest opportunity of exercising our religious persuasions. There is no military satrap here to interfere with us; there is no opposition to us in the exercise of our religion from day to day. Here we have liberty without license, and we have authority without despotism.

At 11 o'clock Solemn Pontifical High Mass of Thanksgiving was sung by Right Rev. Augustine Van de Vyver, Bishop of Richmond, and St. Aloysius' Church never before or since presented such a scene of bewildering beauty and magnificence. The lights on the altar, the gorgeously decorated interior, the inspiring music of the Gregorian chant, the rich vestments of the Cardinal and officiating priests, all conspired to lift the hearts of the worshipers to Heaven and carry them back in memory to the dedication of Solomon's temple on Mount Moriah. The procession from the rectory to the church, with its hundred altar boys in white robes, and its sixty singing men in surplices, was a ravishing sight, a spectacle fit for the inhabitants of another and a

better world. His Eminence the Cardinal presided at the Mass, and Very Rev. L. F. Kearney, O. P., Provincial of the Dominicans and their foremost orator in America, delivered an eloquent oration on the teaching authority of the Church. We quote these few passages of his superb effort:

The Catholic Church presents itself as an ever living, articulate individual, which at no period of its existence has lost any of its faculties, but is able every day to reaffirm with a living voice every doctrine which it has ever authoritatively enunciated in the past, to reaffirm it in virtue of the same supernatural knowledge. The sole consistent and unchanging asserter of duty, and therefore the sole inflexible, unyielding champion of right, which human society has known, is the spiritual empire in which Jesus Christ reigns and rules. The Church respects the authority of temporal rulers, for she preaches the doctrine that all power is from God. She inculcates obedience to the laws of the land, but only when these laws are not in conflict with divine truth and eternal justice. And therefore as the champion of God's law and of the rights and duties of God's children, she confronts and condemns the potentate on the throne of empire who lends a hand to the desecration of the matrimonial tie, with the same fearlessness with which she censures and reprobates the private socialist or the anarchist who aims at the subversion of all law and order.

At four in the afternoon the civic demonstration took place, and it was of the same colossal proportions as the religious ceremony in the morning. Indeed the celebration, taken as a whole, was an extraordinary commingling of religious fervor, civic grandeur and patriotic pride. At the invitation of Rev. Fr. McDonnell, His Excellency Mr. Taft, President of the United States, had promised to grace the occasion with his presence, meet the clergy



GOLDEN JUBILEE OF ST. ALOYSIUS' CHURCH, 1909

and people, and address them a few words. It was a few minutes of four when the White House auto swept down I Street. The President and Captain Archibald Butt, his military aide, alighted, made hurried entrance through the rectory, greeted the Church dignitaries and prelates gathered inside, and with Rev. Fr. McDonnell for escort, passed through the church to the front portico, where, with the Cardinal on his right and the Apostolic Delegate on his left, he made ready to review the mammoth civic parade planned for the occasion. In a few well chosen words Rev. Fr. McDonnell introduced Mr. Taft to the assembled multitude, prefacing his remarks with a reference to the attendance of President Buchanan at the dedication services in 1859, and concluding them with these ringing words:

Mr. President, should the day ever come when anarchy and irreligion shall despise your high station, and rise in rebellion against the Constitution and the laws of our country, then in that day shall the Catholic manhood of this nation rise up, irrespective of political allegiance, and stand at your back, ready to defend you and your successors, yes, and if need be, die in upholding the dignity of your high office and the integrity of our Constitution.

Mr. Taft made answer in a speech, brief indeed, but wonderfully to the point; and for the instruction of future ages, we transcribe it entire:

Fr. McDonnell, Cardinal Gibbons, Monsignor Falconio, my fellow-citizens, I am glad to be present on this occasion, the Golden Jubilee of the foundation of this church. In our country, in this government, and under our Constitution, there is no union of Church and state; but rather a declared separation of them. This has been sometimes misunderstood by those who did not know our institutions as an indication that there

was something hostile on the part of our government toward, or some lack of sympathy with, the Church of God. This is as far as possible from the truth; and I have always sought in assisting every such church, on interesting occasions like this, to teach by my presence and by words of congratulation that there is nothing which the people and the country of the United States so depend upon for progress and advancement of their ideals as the influence and power of all the churches in the community. They tend to exalt the nation. I am here today, therefore, to congratulate Fr. McDonnell and his congregation and the distinguished dignitaries of the Catholic Church on the growth in this community of this Church of St. Aloysius, and on the good that it has done; and to testify as a representative of the Government to the sympathy we have with this instrument and all others that make for righteousness.

Then came the pageant. Eight abreast and 4,000 strong, the men of St. Aloysius passed in review before President Taft amid the huzzas of the enthusiastic parishioners, and of what looked like half the inhabitants of the District. The front of the church lent a beautiful background to the impressive scene. Its wide extent of Pompeian pink and gray was unadorned save by three flags, two of them American banners, and between them the Papal standard of white and golden yellow.

Immediately after the civic procession, and following the departure of the President, the multitude made its way to the Union Station, preparatory to paying its respects to our venerable Cardinal on his way home to Baltimore. He arrived a few minutes later, escorted by Rev. Fr. McDonnell and the men of the Third Sunday Brigade. The ovation tendered the day's honored guest rivaled in noise and acclamation the rousing tribute of welcome paid our illustrious President a few moments before in

front of the church steps. The air was rent with the strains of "My Country, 'Tis of Thee," issuing from ten thousand patriotic bosoms. The League Hymn, "Thy Kingdom Come," was rendered with grand effect, and the very ground rocked as the majestic tones of "Holy God, We Praise Thy Name" pealed forth from the multitude, transformed by the fervor of zeal into an army of singing soldiers on their way to battle. In the evening the Papal Delegate, Monsignor Falconio, celebrated Pontifical Vespers, and Fr. Aloysius Brosnan preached a magnificent sermon portraying the true nature and meaning of a Jubilee. The celebration of the Golden Jubilee came to a close Monday morning at 10 o'clock, when the Right Rev. Owen B. Corrigan, auxiliary Bishop of Baltimore, celebrated High Requiem Mass for the deceased pastors and people of the parish. Monsignor Mackin, the beloved pastor of St. Paul's Church, preached the sermon, and paid a touching tribute to the memory of the illustrious dead.

A Jubilee Fair was opened the closing day of the Jubilee Exercises, November 15, and continued till December 4. It proved most successful, as well socially as financially. Monsignor Falconio presided at the Solemn High Mass on Christmas Day. On January 13 Solemn Pontifical Requiem Mass was sung by Monsignor Falconio for the repose of the soul of Cardinal Satolli, who died at Rome early in the month. His Eminence Cardinal Gibbons presided, and Very Rev. Monsignor Shahan of the Catholic University preached. Early in February Fr. Cornelius Gillespie left for Georgetown, quite

ill. From Georgetown he went to Woodstock, and from Woodstock to Baltimore, where on February 28, 1912, he died piously in the Lord. He was one of Gonzaga's most energetic Rectors, and Gonzaga Hall is a tribute to his untiring activity. His term as Rector covered nearly eight years, between November 18, 1890, and July 2, 1898, and he had the honor of closing the third quarter of Gonzaga's first centenary. Fr. Noonan discharged the duties of Minister during the interval between Fr. Gillespie's departure and the appointment of Fr. Duarte on April 14.

On March 1 the Annual Debate was honored by the presence of three Members of Congress, Hamill of New Jersey, Korbly of Indiana, and O'Connell of Massachusetts, who acted in the capacity of judges. Fr. Walter Dwight took Fr. Kean's class on March 9, poor health having obliged Fr. Kean to relinquish his post. Fr. Michael O'Kane of the Missionary Band opened a most successful retreat for the men of the parish in March, and closed it on Palm Sunday, March 20. On Good Friday, March 25, Fr. Joseph Woods preached at the "Three Hours" services. Fr. Mark J. McNeal preached the Easter Sunday sermon. Fr. Orville D. V. Brady was attached to the Gonzaga Staff on April 19. In the presence of the Sisters and the school children, Rev. Fr. McDonnell said Requiem Mass on April 26 for the repose of the soul of Mother Mary Agnes, late Provincial of the Notre Dame Sisters. On April 27, at a meeting of the city pastors, called by His Eminence the Cardinal at St. Patrick's, it was judged inopportune to open in Washington a select school under

diocesan management. The Annual Elocution Contest, held on May 11, was considered by many the most successful and creditable in years. "Guy Mannering" was the play presented by the college students this year. It was acted on May 25, and the players covered themselves with glory. Commencement Exercises were held in the hall on June 15, and the graduates were addressed by the Hon. Mr. Graham, Member of Congress from Illinois. They were preceded by an informal banquet tendered the Alumni and Old Boys by Rev. Fr. McDonnell. At the meeting that followed committees were appointed to draw up a Constitution for the Alumni Association and to devise ways and means of financing the New Gonzaga College, another vast project conceived by Rev. Fr. McDonnell and destined to become an accomplished reality two years later. The need of a new building for college purposes was forcibly presented by Rev. Fr. McDonnell, the Hon. Mr. Graham of Illinois followed with a strong speech, and the undertaking was launched with a spirit of enthusiasm that augured success.

1910-1911

The Officers and Faculty of Gonzaga were posted July 28, and the list included the following: Rev. Fr. Eugene DeL. McDonnell, Rector; Fr. William J. Brooks, Minister; Fr. James A. Noonan, Chaplain; Fr. John C. Geale, Prefect of Studies; Frs. Clement S. Lancaster, David H. Buel, William F. Gannon, and John B. Pittar, Parish-priests; Frs. Augustus J. Duarte, Raphael V. O'Connell, and David J. Roche, with Messrs. John A. Morning, Allen F. Duggin, and John J. McCloskey, Teachers.

On August 1 Fr. Aloysius J. Guiney visited Gonzaga on his way to Jamaica, West Indies, for missionary work. On September 4, Mr. Aloysius Mack, S. J., came from Poughkeepsie, to assist at the funeral of his father. College classes opened on September 13, with 120 pupils in attendance, the largest number in years. Cardinal Vannutelli, the Pope's representative at the Eucharistic Congress in Montreal, passed through Washington on September 29. On his arrival at Union Station he was greeted by 10,000 people, of whom 1,200 were boys and girls from St. Aloysius' parochial schools. The children, headed by a band, marched to the station entrance and sang sacred hymns in the Cardinal's honor. The illustrious visitor was visibly affected at the sight, and expressed himself as agreeably surprised at the impromptu demonstration. Next day, on his way from the Catholic University, he paused long enough to hold an informal reception in the church and impart the Papal Blessing to the assembled men, women, and children of the parish.

On October 17, Mr. M. Joseph Ryan read a very instructive paper on "Socialism" to the Aloysius Club, and about the same time the Club's Press Committee forced the *Post*, a morning newspaper, to print its answer to certain false statements, derogatory to the Church, made at a Secular League Meeting held in honor of the notorious Spaniard, Ferrer. Fr. Brooks closed a retreat for the college students on October 27. On November 16 Rev. Fr. McDonnell called an informal meeting of the Alumni, and was agreeably surprised to meet 300. The Aloysius Club kept its fifth anniversary on November

18, and Rev. Fr. McDonnell took advantage of the occasion to commend the good work of its Moderator, Fr. Duarte. After a novena of preparatory sermons, Fr. Aloysius Brosnan preached to the sodalities at their reception and reunion on December 8. December 21 was Play Night for the college students, and their splendid rendition of "The Fool's Bauble" (a superb play written by Rev. John D. McCarthy, S. J.), stirred wide praise. The wonted splendor and devotion surrounded Christmas services in the church, Monsignor Falconio presiding at the Midnight Mass. The Aloysius Club, with the beginning of 1911, added a new feature to its other activities, and ordered its Press Committee to assume the title and function of the "Catholic Truth Society of Washington." On February 7 the Club staged for its patrons a play entitled "Our Boys." A most successful Mission was brought to an auspicious close on February 19, when His Eminence Cardinal Gibbons confirmed a class of 577, one of the largest in the history of the parish. That same morning he met the men of the Third Sunday Brigade at their Communion-Mass and in glowing terms commended them for their sturdy piety and devoted loyalty to the practice of frequent Communion. During the Novena of Grace, which ended on March 12, 6,115 communions were given. Word of Fr. Francis X. Brady's sudden death in Baltimore reached the College on March 13. Mrs. Guiney, mother to Fr. Aloysius J. Guiney, absent on missionary work in Jamaica, West Indies, died on March 15 and was buried on March 18. On Holy Thursday, April 13, Fr. John J. Neary preached. Fr. Albert

Brown preached the "Three Hours" on Good Friday, April 14, and on Easter Sunday, April 16, Fr. John Howlin Farley of Fordham University, New York, preached at the High Mass. On May 9 the Aloysius Club conducted a Minstrel Show and Dance. The Club was unusually active in athletics this season, maintaining a superior baseball team in the District League and conducting a most successful Outdoor Meet at Gonzaga Park on May 30. Fr. Brooks preached at the May Procession on May 21, and with men of the Third Sunday Brigade for guard of honor the affair proved one of the most successful events of the year. The Alumni Banquet was held at the New Fredonia Hotel on May 23.

On May 28 an unusual scene was enacted in the White Lot grounds near the Washington Monument. An open air Military Mass, for the repose of the souls of our dead soldiers and sailors, was celebrated by Right Rev. William T. Russell, pastor of St. Patrick's Church (now Bishop of Charleston, S. C.), in the presence of His Excellency Mr. Taft, President of the United States. Thirty thousand people attended the services, which were preceded by a monster civic and military parade along Pennsylvania Avenue from the Peace Monument to the White Lot grounds. Our Third Sunday Brigade, 2,500 strong, was there, our school children were the most numerous and the most conspicuous in the line, and Rev. Fr. McDonnell was the orator of the day. In a speech, instinct with faith and patriotism, he praised the heroes who laid down their lives for their country, and made plain to his hearers that the Catholic Church yields to no organization in the

country in point of patriotism and loyalty to duly constituted authority.

Ground was broken for the New Gonzaga College on June 13. The ceremony was conducted in private and concluded with a beautiful prayer for God's blessing on the work. Rev. Fr. McDonnell officiated at the ceremony in the presence of the community, the college students, the children of the parochial schools, and a large gathering of the parishioners. The plans for the building call for a commodious structure of magnificent proportions and quiet architectural beauty. It will front 200 feet on I Street, occupying all the space between the old college building and the rectory. Gonzaga Hall will be incorporated in the new building, and to secure unity of design its front will be remodeled. The body of the new building is to be of reinforced concrete, steel-girdered throughout. The front will be of sandstone and white brick; the entrance, lobby, corridors, staircases, and toilets to be finished in marble. The structure will be three stories high, with a basement. Each floor will have a main pavilion and rear wing. The basement and its wing will contain a large gymnasium with lockers, toilets, and cloak rooms. The first floor will contain offices, parlors, and four class rooms, while its wing will be devoted to the Students' Chapel. Ten more spacious class rooms occupy the second and third floors, four of them being lecture rooms and laboratories for physics and chemistry. The upper stories of the rear wing will be used as a library. The New Gonzaga will be a sanitary, fireproof building, substantial in structure, ornate in design, and complete

in equipment. Looking ahead, its corner stone will be laid by Rev. Fr. McDonnell on December 21, 1911, and blessed by His Eminence Cardinal Gibbons on May 7, 1913. The three movable altars in its Chapel of Our Lady will be consecrated by the Apostolic Delegate, Monsignor Bonzano, on April 24, 1913. It will be first opened for classes on September 12, 1912. The Elocution Contest, the Debate, and Commencement Exercises were held on June 13, June 14, and June 15, respectively. Father Gannon gave a masterful address to the graduates.

1911-1912`

Officers and Faculty for the coming year were posted on July 27, and the list included the following: Rev. Fr. Eugene DeL. McDonnell, Rector; Fr. William J. Brooks, Minister; Fr. James A. Noonan, Chaplain; Fr. John C. Geale, Prefect of Studies; Frs. Clement S. Lancaster, David H. Buel, William F. Gannon, John B. Pittar, and John J. Greene, Parish-priests; Frs. Raphael V. O'Connell and John M. Coughlan, with Messrs. John A. Morning, Eugene B. Cummings, and John J. McCloskey, Teachers.

On August 6 services were held in the church in honor of St. Ignatius, and Fr. John A. Cotter preached the panegyric. Death visited the College this month and removed a familiar figure in the person of Brother Thomas Kennedy, for twenty-five years the college porter. His pleasant ways, his patient performance of duty, and his piety endeared him to everybody. He died at Georgetown Hospital on August 18 and was buried in the college

cemetery. College classes opened on September 12, with 97 students. On September 14 the Aloysius Club tendered a reception to its new Moderator, Fr. John M. Coughlan. October 10 deserves mention, because on this day the first brick in the new college was laid.

Baltimore made October 16 a holiday, to honor its illustrious son, Cardinal Gibbons, and Catholic Washington went over to assist. His Eminence kept on this day the fiftieth anniversary of his ordination to the priesthood and the twenty-fifth anniversary of his elevation to the cardinalate. More than 30,000 men marched in the parade, to pass in review before the Cardinal, and 100,000 spectators lined the streets through which the procession moved. The Third Sunday Brigade, 800 strong, with Rev. Fr. McDonnell at its head, was foremost among the marchers, and in point of numbers surpassed the other parochial delegations from Washington.

The retreat for the college students closed on October 25 and was preached by Fr. Coughlan. The Apostolic delegate, Monsignor Falconio, who had lavished so many favors on the Fathers during his long stay in Washington, left for New York on November 12, on his way to Rome, to be created a cardinal and take up other labors. A large delegation of prominent Catholics assembled at Union Station to wish him God speed.

The Catholic Truth Society of Washington, an outgrowth of the Aloysius Club, due to the initiative of Fr. Duarte, its efficient Moderator in 1910, and to the facile as well as trenchant pens of Messrs.

Francis de Sales Ryan and Mr. M. Joseph Ryan, attracted wide attention during the fall by its vigorous and effective campaign against newspaper articles and reports designed to harm the Catholic Church and its membership. The motto of the society was "No printed lie without a printed correction," and its members pledged themselves "to use every available means to refute such published articles as attack the true Faith or are subversive of Christian morality." Touching the work of the Society, Fr. Duarte had preached a ringing sermon in St. Aloysius' Church on June 11, and was the recipient of many messages of encouragement from members of the clergy and laity prominent in political, literary, and social life. Wherever a lie appeared the Society was ready with an answer, and it insisted always on equal space and publicity for its refutation. It completely crushed a certain Rev. Thomas O'Toole, who came back from South America with a stock of fanciful charges against the Catholics of that country. It reduced to silence a meeting of free thinkers assembled in Washington to laud Ferrer, an acknowledged rebel and traitor, at the expense of Catholics in Spain. It nailed a monstrous lie set afoot in Washington, regarding violation of the secrecy of the confessional, that had been suggested to the inventive minds of our Church's enemies by a suit one Verdesi in Italy instituted against Fr. Bricarelli, S. J. It covered with shame a body of seemingly respectable ministers who, convened in quality of Episcopal Conference, ventured certain incriminating statements derogatory to the dignity of the Catholic Church and its members.

Later the Society turned its attention to the removal of indecent billboards from our streets and the suppression of immoral plays in our theatres, and its efforts met with gratifying success. It secured stringent police regulations in the District regarding billboards and posters, and drove the so-called Irish players from the city, describing in a widely distributed circular "The Birthright" and "The Playboy of the West" by J. M. Synge, as malignant travesties of Irish life and religion and scurrilous misrepresentations.

On December 21 Rev. Fr. McDonnell at a private ceremony laid the corner stone of the New Gonzaga College, with intent that solemn dedication services be held in better weather. Right Rev. Owen B. Corrigan, Auxiliary Bishop of Baltimore, consecrated the side-altars in the Upper Church on February 6, 1912. The death of Fr. Cornelius Gillespie at St. Agnes' Hospital, Baltimore, was announced on February 28, and on March 28 a Month's Mind Requiem Mass was said in the church for the repose of his soul. On Good Friday, April 5, Fr. William Ennis, Rector of Loyola College, Baltimore, preached the "Three Hours." The Annual Prize Debate on May 1 was a spirited discussion of the "Initiative, the Referendum, and the Recall of Judges, in their Bearing on Democratic Government." May 19 was the day set apart for the May Procession, and, though the weather was not altogether propitious, a great multitude witnessed the inspiring spectacle. Fr. Coughlan preached the sermon. Genuine and wholehearted enthusiasm marked the Alumni Banquet at the Shoreham on May 22.

Monsignor Giovanni Bonzano, the new Papal Delegate, paid his first visit to Gonzaga on May 23, attending an informal dinner prepared in his honor. At the close of the meal, Rev. Fr. McDonnell in a few well chosen words assured the distinguished guest that a warm welcome always awaited him at Gonzaga, and the Monsignor made answer that he would be proud to consider Gonzaga another home during his stay in Washington. The Annual Prize Elocution Contest took place in the hall on June 7. On June 8, at one o'clock in the morning, fire broke out in the Sacristy of the church and for a time threatened the structure with dire ruin. Brother Beckman was the first to discover the blaze, and a fire alarm was hastily sounded. Fortunately the flames were speedily checked, and damage by fire was confined to the belfry tower. The smoke, however, had made its way into the church, damaging the interior to the extent of thousands of dollars. The mechanism of the tower clock, a familiar time-piece for the entire parish, was completely deranged, and consequent repairs at the hands of Mr. Joseph Johnson, S. J., of the New Orleans Province of the Society of Jesus, consumed three whole months. At the White Lot on June 9 the Third Sunday Brigade participated in Memorial Services, consisting of an open air Military Mass in honor of deceased Spanish War Veterans. Commencement Exercises were held on June 12, and Mr. Rossa Downing addressed the graduates. On June 16 the St. Aloysius Conference of St. Vincent de Paul kept with solemn ceremony its Golden Jubilee. Exercises were held in the hall, and addresses were made

by Rev. Fr. McDonnell, Monsignor William Russell, Mr. William H. DeLacy, and Mr. Joseph E. Colton. Mr. John Fuller, father of two of our Scholastics and President of the Conference for twenty-five years, was warmly congratulated by all present. The Feast of St. Aloysius was solemnized in the church on June 23, Monsignor Bonzano presided, and Fr. William F. Gannon preached.

1912-1913

The following list of Officers and Faculty for the coming year was published on August 1. Rev. Fr. Eugene DeL. McDonnell, Rector; Fr. David J. Roche, Minister; Fr. James A. Noonan, Chaplain; Fr. John C. Geale, Prefect of Studies; Frs. Clement S. Lancaster, Wm. F. Gannon, Wm. J. Brooks, James J. O'Connor, and John B. Pittar, Parish-priests; Frs. Raphael V. O'Connell, Charles J. Mullaly, and Messrs. Eugene B. Cummings, Frederick G. Boehm, and John J. McCloskey, Teachers.

The Feast of St. Ignatius was solemnized on August 4, and on that occasion Fr. W. F. Gannon treated the congregation to another of his eloquent sermons. The New Gonzaga opened on September 19, with 73 students. The delay in opening was due to various disappointments in the matter of painting and school furniture. The students began their annual retreat, under the direction of Fr. James J. O'Connor, on October 30. By agreement of the Pastors of the city, there was no Midnight Mass at Christmas in Washington. Services at the Solemn High Mass were conducted with the usual splendor.

The year 1913 opened at Gonzaga with the celebration of Fr. Clement S. Lancaster's Golden Jubilee

as a Jesuit. His friends vied with one another to do him honor on the solemn occasion. He had been one of the pioneer teachers at Gonzaga, and his former pupils had nothing but pleasant memories of the years spent in his company. After a long and glorious record of achievements in the counties of Maryland, poor health obliged him to relinquish the work he loved so well; and he made his way back to Gonzaga, to spend his declining years in surroundings familiar to his early manhood, and reminiscent of his splendid successes as a teacher and educator.

On March 17 Fr. Duarte of Georgetown was obliged by stress of duty to resign headship of the Catholic Truth Society. Fr. Charles J. Mullaly of Gonzaga succeeded him, and thereafter gave his best attention to the work. Fr. Walter Drum, Professor of Scripture at Woodstock, preached the "Three Hours" on Good Friday, March 21. Fr. Edward J. Sweeney, an old Gonzaga boy, preached at night; and on Easter Sunday, March 23, the sermon was preached by Fr. Aloysius J. Guiney, another former pupil of Gonzaga. The Stations of the Cross in Our Lady's Chapel were blessed and put in place on March 28. The College Hall, newly renovated by the energy of Rev. John C. Geale, S. J., and Francis de Sales Kavanagh, was reopened with an Easter entertainment on March 31. On April 3, Fr. J. J. O'Connor left Gonzaga to take spiritual charge of City Hospital in Boston. Fr. John C. Hart succeeded him. Mrs. Catherine Becker, mother to Fr. Thomas A. Becker, a missionary in the Philippines, was buried with

solemn and impressive ceremonies from the church on April 7.

On April 24 the Apostolic Delegate, Monsignor Bonzano, consecrated the three marble altars in Our Lady's Chapel. This same morning 25 converts, prepared for the Sacrament by Fr. John C. Hart, were confirmed in the Chapel. This chapel, which forms part of the new Gonzaga College, ranks second to none in the country. Its architectural beauty, its magnificent altars, its artistic windows, conspire to make it a joy forever and a center of prayerful devotion and Heaven's choicest benedictions. Its main altar is a gift of a lady in the parish, while the men of Rev. Fr. McDonnell's Third Sunday Brigade donated the two side altars. The windows are contributions from the Notre Dame Alumnae Reading Circle and from the Hollohans, Farrells, O'Donoghues, Hollands and Bauers, prominent families in the parish and most generous benefactors. Our Lady's Chapel was formally opened on April 26, with Mass by Rev. Fr. McDonnell in presence of the college students.

May 7, 1913, was a memorable day in the annals of Gonzaga. It opened with a blessing of the New College by His Eminence Cardinal Gibbons, in the presence of numerous Church dignitaries and a multitude of interested spectators. After this impressive ceremony the procession moved to the church, where Pontifical High Mass was celebrated by Right Rev. Denis Joseph O'Connell, Bishop of Richmond, with Fr. Timothy Brosnahan of Loyola College, Baltimore, for preacher. His sermon was an eloquent and masterful development of the

pregnant thesis that every structure like the New Gonzaga is an act of faith and a deed of patriotism. All that afternoon, from 2 to 7 o'clock, crowds of visitors poured into the new building to study for themselves the beauty of its interior, and emerge again with pleasure depicted on their countenances and expressions of unbounded enthusiasm and wonder on their lips. A camera artist secured pictures of the celebration, some of which have been framed and hung on the wall at the rectory entrance, for the admiration of posterity. At 7.30 Monsignor Bonzano closed the day's exercises with Pontifical Benediction in Our Lady's Chapel. At 8.30 the Alumni Banquet summoned together the old boys, and honest pride in the day's events warmed their bosoms and loosened their tongues in their Alma Mater's praises. Visiting bishops and priests, senators and congressmen, and officials of the District shared their gladness with them and voiced their feelings in congratulatory speeches. Senator Atlee Pomerene of Ohio exhorted the Alumni to be men of stiff backbone in politics and business. Representative Ransdell of Louisiana talked to the same effect. Monsignor Bonzano, Right Rev. Charles W. Currier, Bishop-elect of Matanzas, Cuba, Commissioner Cuno Rudolph, former Commissioner West, Rev. Fr. Anthony J. Maas, Provincial, Fr. Joseph A. Mulry, Rector of St. Peter's College, Jersey City, Fr. Alphonse J. Donlon, Rector of Georgetown, and Mr. James S. Easby-Smith, were some of the distinguished guests who favored the boys with flashes of their oratory.

May 11 was the day set apart for the May Pro-

cession, and in spite of cold weather it attracted the usual multitude. Rev. Fr. McDonnell preached. On May 22 Mr. Arthur Moses, a prominent business man of the city and conspicuous for his charity, was baptized as a convert in Our Lady's Chapel. The Prize Elocution Contest was staged on June 9, and Commencement Exercises followed on June 17. Monsignor Bonzano was present and addressed the graduates on the need of maintaining closer relations with the republics of South America, a topic suggested by the graduates' essays on the Panama Canal and aspects of South America. On July 26 Right Rev. Bishop John J. Collins of Jamaica, West Indies, stopped at the college. Business with the United States Government touching taxes and bananas brought him to the capital.

1913-1914

Officers and Faculty for the coming year: Rev. Fr. Eugene DeL. McDonnell, Rector; Fr. David J. Roche, Minister; Fr. James A. Noonan, Chaplain; Fr. John C. Geale, Prefect of Studies; Frs. William J. Brooks, Clement S. Lancaster, Francis J. Lenahan, James I. Maguire, John H. Mulligan, John B. Pittar, Parish-priests; Fr. Raphael V. O'Connell and Messrs. Frederick G. Boehm, John A. Dixon, Denis L. McCarthy, Edward M. Morning, and Martin A. Schmitt, Teachers.

The College opened on September 10, with 86 students. Fr. Charles B. Macksey, S. J., late from Rome, said Communion Mass for the Third Sunday Brigade on September 21, and preached the men an encouraging sermon, promising to sound their praises

everywhere at his return to the Eternal City. On October 5 Fr. James I. Maguire, in succession to Fr. Charles J. Mullaly, was made Moderator of the Catholic Truth Society, retaining the office till December 14, when Fr. Mulligan replaced him. The church visits prescribed for the Jubilee proclaimed by Pope Pius X in honor of Constantine and his Edict of Milan were made by the people of St. Aloysius in a body on October 26. With the priests of the parish at their head, men, women, and children to the number of 4,000 marched in bands from one to the other of the three churches appointed and prayed for the intentions of Our Holy Father. Fr. Maguire preached the Students' Retreat, which opened on October 28.

Between November 10 and November 30 a colossal Fair, under the auspices of Notre Dame Academy, was conducted in the College Hall, with a view to raising funds for the purpose of erecting a new parochial school for girls. This Fair marked the beginning of an undertaking destined to be crowned with success in 1920. The "Fair Bulletin," issued by the ladies in charge, was most handsome, and its charming account of the work done in the parish by the Sisters of Notre Dame won great praise for its author, Miss Hortense McGowan. It tells us that the pioneers in the work were Sisters Lidwine, Claire, and Mary Clemence, sent by Sister Superior Louise in November, 1872, to Washington from Cincinnati, at the solicitation of Fr. James Clark, Mrs. Gen. William T. Sherman, and Mrs. Feran. In 1876 Fr. Charles Jenkins, then Rector of Gonzaga, built the present Girls' School on North Capitol and

Myrtle Streets, and at that early date the pupils numbered 390. The work done by the school between 1880 and 1913 is gloriously summed up in this graphic enumeration of its products. It boasts between these years 185 graduates, and points with pride to the fact that thirty-five of the fairest among them consecrated themselves to the higher life in Notre Dame and other religious congregations. Notre Dame girls without number teach in the city schools and hold positions of trust in the various government departments; five of them are organists in city churches, and church choirs are largely made up of their membership. The mothers in St. Aloysius' Parish are Notre Dame girls, wives to doctors, lawyers, and men of business—"worthy helpmates," as the chronicler observes, "in happy unions blessed by God and Holy Church." Nor do the Bachelor Girls of St. Aloysius' fail of honorable mention, so forward in every good work undertaken by the clergy, veritable nuns in a wicked and wild world.

Christmas services on December 25 were conducted with the usual splendor, the Apostolic Delegate presiding and giving his blessing at the late Mass. On Good Friday, April 10, 1914, Fr. Timothy B. Barrett preached the "Three Hours," and on Easter Sunday, April 12, Fr. Thomas J. Delihant of Baltimore was the preacher. Fr. Roche went to Georgetown on April 17 to assume the duties of Minister. Fr. Geale was made Minister at Gonzaga, and Fr. Duarte, the retiring Minister of Georgetown, became Prefect of Studies at Gonzaga. On April 18, Fr. Sweeney was called from Holy Cross College,

Worcester, to assist at the funeral of his brother. On May 10 Most Rev. Archbishop Bonzano administered Confirmation to a large number of boys and girls in the Upper Church. The Prize Elocution Contest was held in the hall on May 19. The May Procession for the children of the parish was conducted with the usual splendor and solemnity on May 24. The Annual Debate, with the Panama Canal and Coastwise Shipping for subject, took place on June 2.

The Alumni Banquet on June 4 was honored by the presence of the Speaker of the National House of Representatives, Hon. Champ Clark, and of Senator Ashurst from Arizona. Mr. Clark in a happy speech called attention to a feature in Jesuit education apt to escape men's notice, the close contact between teacher and pupil and the personal interest in one another created by such contact. Archbishop Bonzano presided at the feast, and Rev. Fr. McDonnell, in line with the speeches of the evening, urged the boys to rise to an appreciation of the advantages attaching to a Catholic education. Commencement Exercises were held in the hall on June 16. The essays of the evening dealt with the various aspects of Mexico, and Rev. T. K. O'Reilly, O. P., addressed the graduates. The tower clock in the church was again silent between June 28 and July 4, and Mr. Joseph Johnson, S. J., the expert mechanician, who on this and former occasions put it to rights, got a lot of publicity in the daily papers. On July 11 Mr. Aloysius Mack, S. J., was at the college to assist at the funeral of his brother, Ignatius. A Lawn Party of three days' duration was opened on

July 20, and realized a neat sum for the future Girls' School.

1914-1915

Officers and Faculty for the coming year were appointed on July 31, and the list follows: Rev. Eugene DeL. McDonnell, Rector; Fr. John C. Geale, Minister; Fr. James A. Noonan, Chaplain; Fr. Augustus J. Duarte, Prefect of Studies; Frs. William J. Brooks, Clement S. Lancaster, John H. Mulligan, John B. Pittar, William J. Quigley, and John Scully, Parish-priests; Fr. Edward J. Sweeney and Messrs. John A. Dixon, Timothy J. McCarthy, William H. McClellan, Martin A. Schmitt, and Aloysius B. Wessling, Teachers.

The World War had hardly begun in 1914 when the Universal Head of the Church on earth, Pope Pius X of happy memory, succumbed to a fatal illness. He died the morning of August 20; and his death, we are told, was accelerated by solicitude for his children, beset by the horrors of a four years' struggle. On the same day, and less than a half hour later, Very Rev. Fr. Francis Xavier Wernz, General of the Society of Jesus, yielded up his soul to God, and the thought of the trials and hardships awaiting his well-beloved Society and its members must have lain like a shadow on his last moments. Solemn requiem services were held for both in St. Aloysius' Church. The memory of Our Holy Father was kept on August 28, when Rev. Fr. McDonnell officiated at Solemn Requiem Mass for the repose of his soul and delivered an eloquent tribute to his virtues. His sermon was a summing up of this great Pope's wonderful achievements in history, stressing par-

ticularly his zeal for the growth and propagation of frequent communion in the Church. On August 30 the children of the parish, numbering 2,000, went to Holy Communion in a body for the soul of their common Father. Like honor was done Very Rev. Fr. General Wernz on August 31. In accordance with an age old custom, Dominican Fathers conducted the funeral service on this occasion. Very Rev. Fr. Martin A. Waldron, O. P., Prior of the Dominican House of Studies at Brookland, said the Mass, with Fr. John A. Dempsey, O. P., for deacon and Fr. William L. Whalen, O. P., for subdeacon. Monsignors Thomas S. Lee, James F. Mackin, and William T. Russell were in the Sanctuary, and Most Rev. Archbishop Bonzano presided.

College classes opened on September 12, and Right Rev. Bishop Currier in an impressive sermon urged the boys to study at top speed all through the year. On September 29 Rev. Fr. McDonnell's Third Sunday Brigade, with its Moderator at its head, visited Baltimore, to lend éclat to the magnificent parade inaugurated by the Catholic Federated Societies of America; and, true to its traditions, it was the one outstanding feature of the procession and won plaudits all along the line of march.

Mr. Simon Hollohan, an old parishioner, and father of the two illustrious Jesuits, Fathers Martin and John, was buried from the church on October 10, and the ceremonies were unusually impressive. Fr. Aloysius Brosnan paid a most eloquent tribute to his memory. Years before he had made generous offering of his two sons to the service of God, and the honest pride he took in them was part of his

recompense. They went before him to their reward, and their going out made a void in his life that friends were quick to notice. But resignation to God's will was one of the prominent qualities in his sturdy character, and no word of complaint escaped him. Faith was an instinct with him, and integrity was part of his nature. He was a man of few words, but the few he uttered were weighty and well worth while. His eyes actually beamed kindness, and he had a quiet way of making everybody feel at home in his company; all his bearing, in fact, was a vivid reminder of Fr. Martin and Fr. John. See one Hollohan and you have seen them all, was a common saying among friends, so uniformly the same were the traits and characteristics of father, mother, sons, and daughters.

The Knights of Columbus held Vesper services in the church October 11. All the Councils of the District were represented, and the Knights participating were no fewer than 1,500. Monsignor Mackin gave Benediction, and Rev. Fr. McDonnell preached a seasonable and impressive sermon. With Fr. Scully for counsellor and guide, the students began their retreat on October 27. Much spirit and genuine enthusiasm were in evidence at the Alumni Reunion, held on November 18 in the College Hall. By way of preparation for the Feast of the Immaculate Conception, December 8, a novena of sermons was preached in the church by Fr. Edward J. Sweeney, and they contributed much to the fervor displayed at the Sodality Reception and Reunion that followed. "Myrtleton Manor" was the play selected this year for presentation by the College Dramatic

Society, and the young actors quite surpassed all expectation in the rendition of their several parts. An elaborate program was issued in connection with the play, and marked a departure for better things. Midnight Mass was sung at Christmas, and Archbishop Bonzano presided at the late Mass. The College Chaplain, Fr. Noonan, had been for some time ill at Georgetown Hospital, and on January 11 Fr. Scully was appointed to temporarily fill his place. On January 24 Mr. David Goldstein of Boston, a convert to the faith, and a public speaker of country wide reputation, lectured in the hall under the auspices of the Knights of Columbus. "Socialism" was his subject, and in a most effective way he disposed of its mad principles and extravagant methods. The mother of Mr. Knight, S. J., was buried from the church on January 30. This same morning, Mr. Francis P. LeBuffe, S. J., assisted as subdeacon at the funeral Mass of his father, Mr. Adolphe LeBuffe, a lifelong resident of the parish.

Bishop O'Connell of Richmond sang Pontifical High Mass on St. Patrick's Day, March 17. The Pope had proclaimed Sunday, March 21, "Peace Sunday"; and, in accordance with our Holy Father's wishes, Catholics throughout the world spent the day in their churches supplicating the God of Mercy to guide the nations aright in the raging crisis. At St. Aloysius' there was exposition of the Blessed Sacrament all day, and prayer services were held at short intervals. On March 28 Fr. Geale was summoned home to New Jersey, to assist at the deathbed of his mother. At the Good Friday services, on April 2, Fr. Joseph A. McEneaney of

Woodstock preached the "Three Hours," and Easter was observed on April 4, with the usual solemnity. A vaudeville show staged by members of the Alumni themselves was an added and highly appreciated feature of the Alumni Banquet, served in the New Ebbitt Hotel on April 19. One hundred and fifty old boys sat down to the feast. The topic for discussion at the Annual Debate on April 21 was the advisability of maintaining a powerful navy. The Prize Elocution Contest was featured on May 19. The annual May Procession was had on May 23, and Fr. Sweeney preached the sermon of the day.

This year saw the demise of one of the most gifted sons of St. Aloysius' Parish and Gonzaga College in the person of Fr. Timothy Brosnahan, who passed away at Georgetown Hospital on June 4. Fr. Brosnahan was born in Alexandria, Va., January 8, 1856, and baptized in the Jesuit church of St. Mary, since transferred to the secular clergy. That same year his parents moved to the District and in 1861 to St. Aloysius' Parish, where he heard his first Mass and made his First Communion and was confirmed, and whence in June, 1915, he was buried. Having attended the parish school, he entered Gonzaga College at the age of 13, leaving in 1872 for the Jesuit Novitiate at Frederick, Maryland. His whole pre-Jesuit life was centered in St. Aloysius' Parish. "I never went to confession to any but a Jesuit priest"; "I never attended a public school, a blessing I owe to a thoroughly Christian mother;" were remarks of his in his latter days.

After his novice days and the years of literary, scientific and philosophical studies customary in the

Jesuit Order, he taught four years in Boston College, leaving a deep impress on the boys, who never failed to throng enthusiastically around him when he returned in later years to Boston as Professor and President. After a fifth year of teaching at Georgetown and the customary theological course at Woodstock College, Woodstock, Md., he taught philosophy for two years at the Scholasticate at Woodstock, and for two years at Boston College, succeeding to the presidency of the latter institution in 1894. This position he held for four years marked by steady intellectual and financial progress. Later he was Professor of Ethics for eleven years at Woodstock, and for six years at Loyola College, Baltimore, Md.

Fr. Brosnahan was marked by a strong, rugged, but tender character, with a master passion for clear, logical thought, which he could clothe in English of unrivalled beauty and power. All these traits were most clearly evinced in an educational controversy with President Eliot of Harvard, whose hitherto extravagant reputation as an educationalist and pedagogical reformer he did much to blast. His brochure, "President Eliot and Jesuit Colleges," will long remain a model of perfect English, utmost urbanity, and razor-like sharpness and precision of thought and language. At his death Fr. Brosnahan was engaged on his *magnum opus*, a treatise in English on Ethics, for which he had prepared the way by a splendid Latin work dealing with the same topic.

Chief Justice White once said of him: "Father Brosnahan has a wonderfully clear and comprehensive mind. With such men for professors there is

no wonder that the Jesuits are in the forefront as educators." And another distinguished layman wrote of him at his death: "The Order has lost one of its brightest lights, the Catholic Church one of her ablest men, and the United States one of the really great men of his time. It has been my good fortune in the last twenty years to meet most of the men with reputations in this country, and no man in my judgment stood higher than he." The Jesuit Province of Maryland-New York, of which he was a brilliant member, no less than St. Aloysius' Parish, of which he was a son, will long cherish his memory.

Commencement Exercises were held on June 16. Fourteen graduates received diplomas. Archbishop Bonzano presided, and Fr. Alphonsus J. Donlon, President of Georgetown University, made the address of the evening. On June 20 the Feast of St. Aloysius was solemnized with Pontifical Mass by Rt. Rev. Bishop Thomas J. Shahan of the Catholic University. A lawn party, designed to raise funds for the contemplated Girls' School, was held between July 15 and July 19.

1915-1916

The Officers and Faculty of this scholastic year follow: Rev. Fr. Eugene DeL. McDonnell, Rector; Fr. George E. Kelly, Minister; Fr. Edward X. Fink, Chaplain; Fr. Augustus J. Duarte, Prefect of Studies; Frs. William J. Brooks, Clement S. Lancaster, John H. Mulligan, John O'Hara, John Scully, and William J. Tynan, Parish-priests; Frs. Edward J. Sweeney and Henry J. Hagen, with Messrs.

Santo J. Catalano, Albert H. Klocke, Timothy J. McCarthy, and William A. Whalen, Teachers.

The College opened on September 18, with 116 students. On opening day the boys in the parochial school numbered 460; the girls 530. This year the teaching staff of the Boys' Parochial School underwent a complete change, the Sisters of Mercy, who had been in charge since 1903, yielding place to the Sisters of Notre Dame, who had conducted the Girls' Parochial School from its inception in 1872. Regret at the loss of the Sisters of Mercy was parish-wide, and yet untoward circumstances made the step necessary. No convent could be provided for them in the near neighborhood of the school, and the long journey they had to make every day from their temporary residence at St. Catherine's Home on Capitol Hill was making inroads on the health of the Sisters. For ten years and more they had submitted to distressing inconveniences and discomfort, and with no prospect of relief in sight they felt constrained to withdraw their services. Under the lead of able Directresses like Sister Carmelita, Fidelia, and Rita, successive bands of skilled teachers worked a transformation in the boys of the parish, making them models of study and models of conduct; and the little entertainments they provided for each year's close were the admiration of parents, and eloquent tributes to their consummate ability as educators. They will be forever and gratefully remembered as pioneers in the work of training the boys of St. Aloysius', performing, while opportunity offered, for our little men the kindness done our little women by the good Sisters of Notre Dame.

CHAPTER XXII

REV. FRANCIS P. DONNELLY, S. J. (1915-1916)

SEPTEMBER 27, 1915, marked a change of administration at Gonzaga. On that day Rev. Fr. Francis P. Donnelly was proclaimed its twenty-second Rector, in succession to Fr. Eugene DeL. McDonnell. Three days later, on September 30, Fr. McDonnell set out for St. Joseph's Church in Philadelphia, to take up the work of parish-priest and make his zeal felt in that wide field of activity. On October 3 Rev. Fr. Donnelly and the students of the college met in the Hall to exchange greetings and become acquainted. The Holy Name Parade on October 10 was another triumph for the Third Sunday Brigade, proud to have its old leader, Fr. McDonnell, back even for a day. With that zeal for the diffusion of knowledge characteristic of his brief rule at Gonzaga, Rev. Fr. Donnelly instituted in the College on October 16 a series of evening classes on different topics. He personally took charge of a class in English literature and composition, and his lectures were always crowded. In this evening course, Fr. John O'Hara lectured on philosophy, while Fr. Augustus Duarte dealt with sociological questions of the day. Fr. O'Hara opened a retreat for the boys on October 27.

On November 4 the parish suffered a great loss in the death of good Fr. Noonan. He had filled a long period of service, and during all the years of his ministry he was an angel of comfort to the poor and afflicted, with all the dignity and authority

attaching to a patriarch among his people. He was best acquainted with the oldest inhabitants and had a peculiar faculty for recalling names and faces and incidents after long protracted stretches of separation from them. He died at Georgetown Hospital after a lingering illness, and his funeral from the church on November 6 was attended by many notables among the clergy of the city, like Monsignors Russell, Mackin, and Lee.

By way of preparation for the Feast of the Immaculate Conception, and for the Sodality Reception, usual on that occasion, Fr. Brooks preached a novena of sermons, ending on December 8. Services on Christmas Day were attended with the usual splendor, Fr. Charles J. Mullaly of Fordham University preaching the sermon. Fr. Owen A. Hill of the same university preached at the closing exercises of the year on December 31. War was everywhere the besetting interest this year of 1916, and the Cadet Battalion, once the pride and glory of Gonzaga, now crumbling towards decay, was reorganized on February 8 and put on a sound basis. The men of St. Vincent de Paul added to their funds for the poor with the help of a most instructive and inspiring lecture on the "Early Christian Martyrs," delivered in the Hall by their zealous Spiritual Director, Fr. Tynan, on March 26.

On Holy Thursday of this year, April 21, an innovation in the selection of night adorers was introduced. Hitherto this Guard of Honor had been composed of volunteers among the men of the parish. This year the ranks of the Third Sunday Brigade furnished a large quota of adorers the whole night



REV. FRANCIS P. DONNELLY, S. J.

through. On Good Friday, April 22, Fr. W. Coleman Nevils preached the "Three Hours," and on Easter Sunday, April 24, Fr. John O'Hara was the preacher. On April 27 Fr. Owen A. Hill was called from Fordham to assist at the deathbed of his mother, and on April 29 he conducted her funeral. Fr. Joseph A. Mulry, the Rector of Fordham University, with others was present in the Sanctuary, and he delivered a brief eulogy. Gonzaga and Loyola of Baltimore clashed in public debate on May 3. The Prize Elocution Contest was held on May 17; and on May 29 the children of the parish, 1,200 strong, had their May Procession, marching to the music of the College Drum and Bugle Corps. Inspection of the Cadets followed on May 30, and a very spirited Prize Debate was given the same evening, with Literacy as a Test for Immigration for subject. Fr. Timothy Barrett preached at the Military Mass on June 11. The College Cadets had their Prize Drill on June 13; and next day, June 14, they participated in the Preparedness Parade ordered for the District by His Excellency President Wilson. An Alumni meeting preceded Commencement Exercises on June 15; Archbishop Bonzano presided, and Fr. Aloysius Brosnan addressed the graduates. The Alumni Banquet at the New Ebbitt Hotel, on June 19, was a sumptuous affair. Covers were set for ninety-six, and enthusiasm ran high. Mrs. Norris, a lifelong resident of the parish and a model Catholic mother, was buried from the church on June 27. Her daughters, Laura and Ruth, were talented musicians, and when girls at school contributed of their skill to many a church entertainment.

CHAPTER XXIII

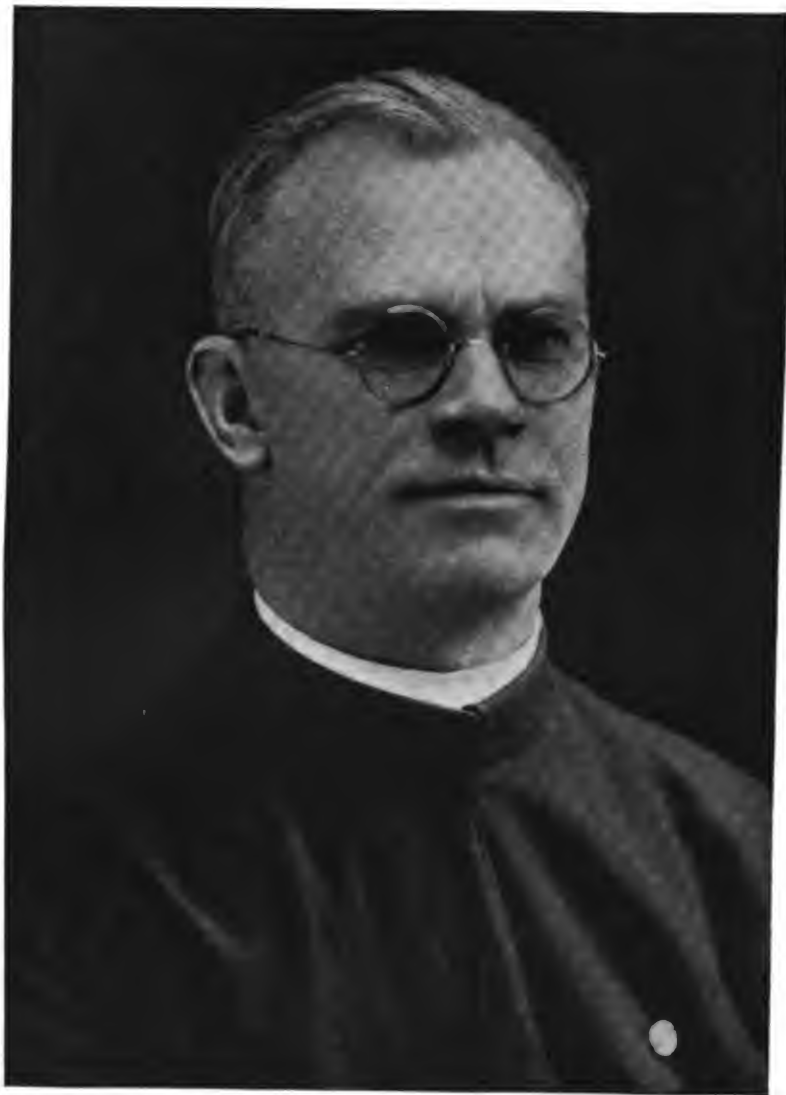
REV. PAUL R. CONNIFF, S. J. (1916——)

ON July 7, 1916, Rev. Fr. Donnelly yielded place as Rector to Rev. Fr. Paul R. Conniff, Gonzaga's twenty-third President. The following day, July 8, Fr. Donnelly set out for Holy Cross College, Worcester, the scene of his future labors. Rev. Fr. Conniff introduced himself to his people by preaching at all the Masses on July 9.

1916-1917

The status or list of Officers and Faculty for the coming year was published as usual on July 31, and recorded the following: Rev. Fr. Paul R. Conniff, Rector; Fr. George E. Kelly, Minister; Fr. Myles A. McLoughlin, Chaplain; Fr. Augustus J. Duarte, Prefect of Studies; Frs. William J. Brooks, Clement S. Lancaster, John H. Mulligan, John O'Hara, John Scully, William J. Tynan, Parish-priests; with Frs. Edward J. Sweeney and Henry J. Hagen and Messrs. Santo J. Catalano, Charles J. Robinson, Charles M. Roddy and William A. Whalen, Teachers.

At the solemnization of the feast of St. Ignatius in the church, Fr. John P. Meagher, preached. College opened on October 2, with 134 students. Schools were delayed everywhere by the prevalence of infantile paralysis throughout the country. The parochial schools opened on the same date, the boys numbering 360; the girls 550. Beginning with October 5, the weekly holiday in the college was changed from Thursday to Saturday.



REV. PAUL R. CONNIFF, S. J.

This year the evening course of lectures was continued: Fr. O'Hara lecturing on Philosophy; Fr. Duarte on Pedagogy; Fr. Scully on History; Fr. Sweeney on Public Speaking; James F. Hartnett, A. M., of the Catholic University Faculty, on English Composition and Literature; and Augustin de Yturbide, Ph. B. on Spanish and French Language and Literature. Fr. Scully being transferred to New York City during the year, his place as lecturer in History was filled by Fr. Joseph A. Farrell, S. J., of the Georgetown faculty.

A mammoth Holy Name Parade in Baltimore on October 15 evoked another splendid manifestation of faith and piety in these parts, and 500 men of the Third Sunday Brigade went over in a body to participate in the triumph. True to traditions, they were the one outstanding feature in the procession. Fr. Lawrence J. Kelly opened a retreat for the college students on October 25. The novena of sermons by way of preparation for the approaching feast of the Immaculate Conception, December 8, was preached by Fr. John A. Cotter, a new addition to the staff, come from New York to replace Fr. Scully. December 15 was Play Night at the college and the boys acquitted themselves of a very creditable performance of Shakespeare's "King Henry IV." Christmas was kept with Midnight Mass and all its attendant pomp and splendor. Rev. John F. X. Murphy of Fordham University preached at Christmas and at the closing services of the year.

The holidays were hardly over when serious thought began to be had of a new home for the Girls' Parochial School. Various sums of money

had been raised for the purpose on different occasions, but by no means enough to justify the erection of a new building. The old building was fast falling apart, and only the hardest kind of effort kept it together. Every day the need of a new school became more pressing and more apparent, and Rev. Fr. Conniff, quick to realize that something must be done, and done in a hurry, hit on the plan of a whirlwind campaign in the parish for a sum of money proportional to the colossal undertaking. Conservative estimates placed the expense of a modern, up-to-date building at the bewildering figure of a hundred thousand dollars; and nothing daunted by the prospects, encouraged by the army of willing workers at his back, Rev. Fr. Conniff announced in January, 1917, an early drive for subscriptions, totaling the amount needed. It is safe to say that all January was spent devising ways and means to make the drive a success, and under the capable management of Mr. Charles Jerome Sheffield of Cleveland, Ohio, an expert in transactions of the kind, plans were formulated and teams were ready to begin active operations on February 7. Ten days of hard work on the part of everybody concerned secured pledges to the amount of 100,000 dollars; and, amid a tumult of excitement on the night of February 17, the eve of Ash Wednesday, Rev. Fr. Conniff was able to declare a new school for the girls of the parish, financially speaking, an accomplished reality.

Other happenings, of course, had place in the parish during January, February and March; but, compared with the absorbing work of the Drive, they were too insignificant to catch the chronicler's



FIRST NIGHT OF THE FIRST CAMPAIGN

notice. Pausing only long enough to remark that on February 18, His Eminence Cardinal Gibbons confirmed 450 children with 55 adults, he hurries without more ado to the month of April. The "Three Hours" on Good Friday, April 6, were preached by Rev. Fr. Conniff, and Fr. John F. X. Murphy preached on Easter Sunday, April 8. Capital and Labor were the topics selected for the Prize Debate on April 27. The Elocution Contest was held on May 16. The children of the parish had their May Procession on May 20, and were favored with beautiful weather.

Our country was already embarked in war, and Memorial Exercises on Decoration Day, May 30, were most elaborate. Former Governor Martin H. Glynn of New York was the orator of the occasion, and his eloquent patriotism made the event memorable. Immediately before these civic services at the Union Station Plaza, in front of Columbus' statue, Solemn High Military Mass was celebrated in St. Aloysius' Church by Right Rev. Bishop Thomas J. Shahan, Rector of the Catholic University, His Eminence Cardinal Gibbons presiding and Right Rev. Bishop Currier preaching. The Mass finished, a service-flag of colossal dimensions, bearing 200 stars, emblematic of the men of the parish in the field for their country, was unfurled in front of the church, to wave there till the end of the war. June 5 was Registration Day for the District, and in common with other patriotic citizens, members of the College Faculty of military age reported for enrollment. Commencement Exercises were held on June 13, and Right Rev. Bishop Currier presided

at the function. Fr. John P. Meagher preached at the solemnization of the feast of St. Aloysius on June 24.

1917-1918

This year the status or official list for college and church was issued on July 20, and it recorded these assignments: Rev. Fr. Paul R. Conniff, Rector; Fr. George E. Kelly, Minister; Fr. William J. Tynan, Chaplain; Fr. Augustus J. Duarte, Prefect of Studies; Frs. William J. Brooks, John A. Cotter, Clement S. Lancaster, John H. Mulligan and John B. Pittar, Parish-priests; Frs. Henry J. Hagen and Edward J. Sweeney, with Messrs. Santo J. Catalano, Francis E. Low, Charles M. Roddy, and William A. Whalen, Teachers.

Fr. Frederick W. Boehm, a newly ordained priest and former teacher at Gonzaga, preached at the solemnization of the feast of St. Ignatius on August 5. The college opened on September 10, with 120 students. The parochial schools opened on the same day, the boys in attendance numbering 370; the girls 425. The evening courses were resumed in October. Fr. John Cotter replaced Fr. O'Hara as lecturer in philosophy and gave a course in Ethics, General and Special. Fr. Duarte lectured on Public Speaking; James F. Hartnett, A. B., of the Catholic University, continued his popular lectures on English, while Augustin de Yturbide, Ph. B., conducted as last year a course in French and Spanish.

In accordance with the wishes of our Chief Executive, Mass was said on October 28, for the success of the American army. Beginning on October 29, Fr. John A. Cotter gave the students their retreat.

Fr. Mullaly's sister was buried from St. Martin's church on November 7, and many of the Fathers were present at the services. Thanksgiving Day was kept with unusual solemnity. A Military Mass and Fr. Sweeney's patriotic sermon were features of the occasion. Beginning December 9, the soldier boys at Camp Meigs, numbering 12,000, were treated to a series of entertainments in the Hall by members of the Aloysius Club. The Students produced Shakespeare's "Comedy of Errors" on December 17, and quite maintained Gonzaga's reputation in the field of dramatic ability. Midnight Mass was sung at Christmas, and on December 31, Fr. John P. Meagher preached at the services held in honor of the Old Year.

Death visited the college early in the year 1918, and removed from the ranks the grand old veteran, Fr. Clement S. Lancaster. He died at his post of duty. On the morning of January 14, he was taken violently sick at the 6.30 Mass, and at 2.45 that afternoon he peacefully breathed his last. God rest his soul. His funeral followed on January 17, and the large number of priests in the Sanctuary was an eloquent tribute of respect to his memory. On February 17, the men of the Third Sunday Brigade were honored with a visit from Archbishop Bonzano. He said their Mass, gave them Holy Communion, and encouraged them with a few well chosen words of warm praise. February 21, witnessed an inter-scholastic Debate on Government Control of Railroads, between teams from Gonzaga and Loyola of Baltimore, and Gonzaga was announced the winner.

At the cost of great care and labor on the part of

Fr. Duarte and a corps of energetic assistants, the people of Washington were treated to graphic representations of the Passion Play "On the Slopes of Calvary" each Sunday in Lent under the auspices of Gonzaga College. The play is from the pen of the well-known Italian Augustinian, Aurelio Palmieri, and was Englished by Henry Grattan Doyle, Instructor of Romance Languages at Harvard University. The actors were drawn from all over the city and included in their number amateurs of an exceptionally high order, some of whom were non-Catholics. Their devotion may well be gauged from the extraordinary attendance at rehearsals and at the many performances afternoon and evening all gratuitously rendered.

Though it may seem invidious to single out for special mention any of the talented cast of characters which we reproduce in full, nevertheless some names call for more particular mention. Such were Mr. Maurice Jarvis, Mr. Arthur B. White and Mr. E. B. O'Brien who impersonated Caiphas, Judas and Azar respectively; and Miss Estelle Murray and Mrs. E. J. Deeds who took the parts of Rachel and Esther. Mr. Arthur B. White in addition to rendering the part of Judas was also responsible for the dramatic direction of the whole play.

CAST OF CHARACTERS

<i>The Blessed Virgin Mary</i>	Miss Teresa Connell
<i>Caiphas, the High Priest</i>	Mr. Maurice Jarvis
<i>Judas</i>	Mr. Arthur B. White
<i>Pilate</i>	Mr. H. F. Dolan
<i>Zacchaeus</i>	Mr. Francis J. Cleary
<i>Azar, an influential Pharisee</i>	Mr. E. B. O'Brien
<i>Rachel, his daughter</i>	Miss Estelle Murray
<i>Peter, the Apostle</i>	Mr. Finley Hayes

<i>John, the Beloved Disciple</i>	Mr. Lawrence K. Downey
<i>Esther, sister of Judas</i>	Mrs. E. J. Deeds
<i>Naason, priest and supporter of Caiphas</i>	Mr. John H. Pellen
<i>Annas, a priest</i>	Mr. Finley Hayes
<i>Abner</i> } <i>Pharisees</i>	{ Mr. Denis E. Connell
<i>Eleazar</i> }	{ Mr. A. Edward Hall
<i>Mary Magdalen</i>	Miss Charlotte V. Pairo
<i>Martha</i>	Miss Rose Healy
<i>Veronica</i>	Miss Anna Ford
<i>Lydia, Pilate's wife</i>	Miss Martha Ford
<i>Fulvia, Pilate's daughter</i>	Miss Madeline O'Brien
<i>Abigail</i> } <i>Companions of Rachel</i>	{ Miss Mina Pairo
<i>Athalia</i> }	{ Miss Virginia Ford
<i>Azarias</i> } <i>Priests</i>	{ Mr. Thomas W. Greene
<i>Joachim</i> }	{ Mr. Lawrence K. Downey
<i>Syanus, a Centurion</i>	Mr. Arthur C. Hennings
<i>Fulvius</i> } <i>Soldiers</i>	{ Mr. John E. McKensie
<i>Publius</i> }	{ Mr. Francis Dougherty
<i>Cato</i> }	{ Mr. John J. Carmody
<i>Placidus</i> }	{ Mr. John F. Sullivan
<i>Lepidus</i> }	{ Mr. William J. McGuire
<i>Lasinius, a Roman Scribe</i>	Mr. Paul N. Taylor
<i>A Roman Attendant</i>	Master James J. Kilroy

People of Jerusalem: John P. Collins, Charles Considine, Paul Eichhorn, Richard Brennan, J. J. Dolan, Anthony Fennell, Leo Fogarty, George Frank, W. R. Fuhrman, F. E. Fuhrman, Clarence Gorman, Francis Hamilton, J. Harrington, Carroll J. Hayes, Lewis Ifft, John Keeley, Thos. Folliard, Richard C. Lohmeyer, John J. Long, John Mawhinney, Paul T. Mudd, Daniel Murphy, Joseph Nolan, Luke O'Reilly, Thos. E. Pyne, John Roddy, Philip J. Ryan, Daniel Scanlan, Daniel B. Scanlon, J. C. Schlesinger, William Sheehan, David F. Streeks, H. J. McNerney, F. A. Lanahan, Chas. A. Holbrook, William A. Blake and Edw. A. Dycer.

Soldiers, Mob of Priests and People.

Not less worthy of mention than the actors were Miss Mary Horigan, Miss Anna Hill and Mrs. James F. Anderson who designed and made the costumes and Mr. John F. Luitich who managed the stage. The audiences were large and appreciative and numbered among them some of the most illustrious personages of Washington and the vicinity. Cardinal Gibbons and the Papal Delegate, Archbishop Bonzano, Bishop Shahan, Generals Barnett

and wife, McIntyre and wife, Erasmus Weaver; Admirals Palmer, Benson and Howard, the Ambassadors from China, Chile, Peru, Mexico, the Ministers from Colombia, Cuba, Ecuador, Haiti, Panama, Sweden, Switzerland, Uruguay, Venezuela, and representatives from Greece, Nicaragua, Serbia and San Domingo were but some of the illustrious guests at one or other of the many successful presentations. It may fairly be said that this Lent all Washington was talking about Gonzaga and its Passion Play which has done much spiritual good.

A Military Mass marked the celebration of St. Patrick's Day, March 17; and, after the services in the church, the Cadets paraded the streets of the neighborhood. In view of the war, Patriotic Rallies were events of common occurrence throughout the city. One such meeting, called in the parish on March 18, was made notable by the eloquence of Fr. Sweeney. The exercises of Holy Week and Easter were all performed with due solemnity and grandeur. On Good Friday, March 29, Fr. John H. O'Rourke preached the "Three Hours." The Annual Prize Debate turned on Military Training, and the date set for it was April 28. The Elocution Contest followed on May 10. Exceptionally good weather favored the May Procession of the children on May 19, and the edifying spectacle attracted a multitude of devout worshippers. Fr. John W. Coveney addressed the children. The Band Concert staged for May 28, proved another grand success, due to the direction of an old friend of the college, Mr. Amabile Samuels, formerly of the United States Marine Band, who for years gratuitously gave his services. Com-

mencement exercises on June 12, closed the work of the Scholastic year.

On June 22, word reached the college of Fr. Sweeney's appointment as chaplain to the soldiers at Camp Meigs. St. Aloysius' day was kept with the usual solemnity on June 23. Fr. Bernard A. Fuller, a native son of the parish, and recently ordained a priest at Woodstock, sang High Mass, and Rev. Fr. Conniff preached the sermon. On July 26, Fr. John A. Cotter was summoned to New York to assume the post of Army Chaplain and later proceed to Camp Humphreys in Virginia for active duty. On his way to camp he paused at Gonzaga to receive a splendid testimonial at the hands of the people of the parish. His friends crowded the Hall; and, after some highly congratulatory speeches in his honor, he was presented with an altar-set, a neat sum of money, a watch and other valuable gifts. A Jesuit missionary, Fr. Van der Scheuren, talked at all the Masses on July 29, in behalf of his work in the East, and succeeded in collecting a thousand dollars and more for our Missions in British India. The Minister of Belgium was a guest of the Fathers on July 31, and took occasion to say how proud he was to have been a pupil of the Jesuits at home.

1918-1919

The status or official list for the year was posted on July 31, and its substance follows: Rev. Fr. Paul R. Conniff, Rector; Fr. George E. Kelly, Minister; Fr. William J. Tynan, Chaplain; Fr. Augustus J. Duarte, Prefect of Studies; Frs. William J. Brooks, John H. Mulligan and John B. Pittar, Parish-priests; Frs. Joseph I. Fink, Henry J. Hagen,

Edward J. Sweeney and Messrs. Santo J. Catalano, Robert S. Lloyd, Francis E. Low and Charles M. Roddy, Teachers.

On August 1, announcement was made of Rev. Joseph H. Rockwell's appointment as Provincial of the Maryland-New York Province. Fr. Augustus J. Duarte left Gonzaga on August 26, to become Minister at Woodstock College. Sister Teresa the same day succeeded Sister M. Alice as Superioress at Notre Dame and head of the Girls' Parochial School. The office of Prefect of Studies at the College made vacant by the departure of Fr. Duarte to Woodstock was filled in September by the appointment of Fr. J. Charles Davey. Father Joseph I. Fink on the same day became Treasurer. On September 16, the parochial schools opened with a joint attendance of 803. A week later, on September 23, the college resumed studies with a roll call of 140. The parochial schools had by this time assumed the giant proportions of 957 pupils, the boys numbering 410; the girls 547.

Colleges and schools had hardly begun operations when a second epidemic of Spanish influenza swept the entire country, and health authorities everywhere as a precautionary measure ordered the cessation of scholastic work. For an entire month between October 2 and November 4, the college and the two parochial schools were empty and silent. Work was resumed in all three on November 4. In deference to the wishes of civil authority, St. Aloysius' Church was likewise closed to public worship during the same interval. Weather permitting, Masses on Sunday were said in the open.

The evening courses having proved popular were again this year a feature of Gonzaga's educational activities. Rev. Fr. Conniff lectured on Natural Theology; James F. Hartnett, A. M., resumed his lectures on English, as did Augustin de Yturbide, Ph. B., his lectures in Spanish and French; while new courses were offered in Latin and Mathematics by Fr. Hagen and Mr. Catalano respectively. This year in addition to these purely scholastic courses, a series of seventeen popular lectures on as many selected topics of timely interest in History, Philosophy, Literature, Sociology and current events was given by members of the Woodstock College and Georgetown University faculties.

Christmas came and went with the usual display of fervor, faith and religious splendor. Shakespeare's "Twelfth Night" was the play produced by the College Dramatic Society, and February 11 was the date chosen for presentation. April 12 records the death of Mr. Mudd, one of Gonzaga's most faithful alumni, and father to our Scholastic, Mr. Maurice A. Mudd. On Good Friday, April 18, Fr. Dinand preached the "Three Hours," and Fr. Francis D. O'Laughlin of Fordham University preached the Easter sermon. By way of Annual Prize Debate, the students on May 9, discussed a second time the question of Government Control of Railroads. The Elocution Contest had place on May 16. A clear sky and the balmy air of early Spring gladdened the hearts of the children on May 18, the day set apart for their May Procession, and Fr. Henry A. Leary added to their pleasure with an instructive sermon. The musicians of the Cadet

Battalion treated their friends and patrons to an enjoyable Band Concert in the Hall on June 5, and on June 18, Right Rev. Bishop Shahan of the Catholic University presided at Commencement Exercises.

June 28, was Ordination Day at Woodstock College; and, to the delight of their relatives and friends in the congregation, several of the new priests said their First Mass in the church and the college chapel on June 29. Fr. Arthur A. O'Leary, well known in the parish, and a former student at Gonzaga, celebrated High Mass in the Upper Church, and those present listened to an impressive sermon preached by Fr. Daniel J. Quinn of New York. Frs. Timothy J. McCarthy, Martin A. Schmitt and William F. Jordan, former teachers in the college, said their First Mass in the college chapel, and laid their newly anointed hands in blessing on the head of each individual worshipper. July 2, 1919, must forever remain a memorable day in the annals of St. Aloysius', because it witnessed the beginning of actual work on the new building for the Girls' Parochial School. Ground was cleared and excavations were made for the new structure's foundation.

1919-1920

On July 31, appointments were made for the ensuing year, and they were to the following effect: Rev. Fr. Paul R. Conniff, Rector; Fr. George E. Kelly, Minister; Fr. William J. Tynan, Chaplain; Fr. Joseph I. Fink, Treasurer; Fr. J. Charles Davey, Prefect of Studies; Frs. William J. Brooks, John E. Condon, John H. Mulligan and John B. Pittar,

Parish-priests; Frs. Henry J. Hagen, and Edward J. Sweeney, with Messrs. Robert S. Lloyd, Francis E. Low, Robert T. Smith and Aloysius S. Travers, Teachers.

On August 3, the feast of St. Ignatius was solemnized, and Fr. Charles G. I. Herzog preached the panegyric. August 12 witnessed a new step forward in the progress of the Girls' School; workmen laid the concrete pillars, meant to serve for its foundation. College opened on September 15, with 134 present. The parochial schools opened the same day, with a total of 911, in attendance, the boys numbering 377; the girls 534. "Pershing Day," proclaimed on September 17 by President Wilson in honor of America's military hero in the World War was a holiday in the District. On September 21, Fr. Eugene McDonnell was back again with his men of the Third Sunday Brigade, and to his great joy and their own poured out his soul to them in a torrent of rapturous eloquence. He had but recently been appointed to missionary work in distant India, and his sermon to the men, much in the nature of farewell, was an enthusiastic eulogy of the apostolic spirit characteristic of the Catholic Church from the days of St. Peter down to our own time. Washington was visited by many distinguished churchmen on September 24, the occasion being the pioneer Convention of the American Hierarchy, called to meet problems attendant on the World War. Fr. Francis J. Tobin, a Josephite, was a guest at the college on October 26. On October 28, Fr. John J. Bolster of Philadelphia, preached the opening exercises of the retreat for the college students.

In October the evening courses for teachers and professional men were resumed. This year Rev. Fr. Conniff lectured on Ethics; J. Eugene Gallery, A. M. on Public Speaking; James F. Hartnett, A. M. (of the staff of the Catholic University) on English; Juan Bautista Champin on Spanish and French; Fr. Hagen on Latin; and Fr. John F. X. Murphy, professor of History at Georgetown University, on the "Origin and Development of Liberty and Democracy."

Early this fall, the vexed question of the New Girls' School, again came well to the front. The fund of a hundred thousand dollars collected in February, 1917, was awaiting the dawn of a more propitious time for building operations. The cost of material and labor had more than doubled during the two years, without any prospect of an immediate change for the better. Rev. Fr. Conniff had to choose between indefinite delay and a heroic effort to raise another hundred thousand. With the courageous and unselfish generosity of his people well in mind, he chose to make the effort, and on November 12, 1919, he summoned together in the Hall a band of Campaign Workers 200 strong, to sound their dispositions and lay before them his plans. All were enthusiastic for the undertaking, and the second Drive was launched with a cheer. The services of Mr. Sheffield were again secured, and with a few changes the work was conducted along parallel lines with the memorable Drive of 1917. Ten days were thought time enough to report returns, and the date set for this vitally important part of the project was the interval between December 3



LAST NIGHT OF THE SECOND CAMPAIGN

and December 13. Arrangements were made at the same time to close the Drive with the laying of the corner stone of the new structure. To the surprise of everybody, and to the everlasting credit of the people of St. Aloysius', the subscriptions pledged by the fifth night, or December 8, amounted to the required hundred thousand dollars. The work however did not slacken, and by Saturday, December 13, receipts showed the magnificent total of \$135,179.55. To cheer the workers and encourage contributors, His Eminence Cardinal Gibbons was present Saturday, the 13th, the closing night of the Drive. Night almost imperceptibly wore to day, Saturday grew to Sunday; and, when at 1.40 in the morning the meeting dispersed, all repaired to the Lower Church to hear a Mass of Thanksgiving said by Rev. Fr. Conniff. With due solemnity His Eminence the Cardinal laid the corner stone of the new school on Sunday, December 14, and the orator of the occasion was the Hon. David I. Walsh, junior Senator from Massachusetts, a public speaker of nation-wide reputation, and a loyal son of the Church, quite as distinguished for his simple piety as for his rare gift of eloquence.

December 22 was Play Night at the college, and the students presented Shakespeare's "As You Like It," in a most creditable manner. Midnight Mass was sung at Christmas, and services in the Church were on the same elaborate scale as usual. At the closing exercises of the old year on December 31, Fr. Owen A. Hill of Fordham preached. January 30, 1920, will grow in importance as the years roll on in the history of Gonzaga, as on this date Eamon de

Valera accompanied by Senator James Reed of Missouri and other prominent gentlemen honored our College and Faculty with a visit. There was an immense gathering assembled to greet him and to listen to the splendidly logical address in which here as in every other part of our country he presented the claims of Ireland to a free and republican form of government. Though not old enough to have welcomed George Washington into her halls Gonzaga feels that she has attained scarcely less honor in greeting the first President of the Irish Republic. This year, it was remarked, more than 10,000 people made the Novena of Grace in honor of St. Francis Xavier, conducted in the church between March 4 and March 12. Cardinal Gibbons celebrated their Communion Mass and preached to the men of the Third Sunday Brigade on March 21, and on the same day he confirmed 497 children and a large number of adults. The preacher on Holy Thursday, April 1, was Fr. Thomas A. Becker, and on Good Friday, April 2, Fr. Charles J. McIntyre preached the "Three Hours." Fr. Owen A. Hill of Fordham preached the Easter Sunday sermon on April 4. The Annual Debate had place on April 23. On April 24, Very Rev. Fr. Norbert DeBoynes, Visitor to the Maryland-New York Province, was a guest at the college. The boys and girls of the parochial school tendered him a reception on April 28, and on May 1 he left Gonzaga for Buffalo. The Elocution contest had place in the Hall on May 7. At the May Procession on May 16, fine weather prevailed and Fr. Condon preached the sermon. On Decoration Day, May 30, Rev. Fr. Conniff went with

the college Cadets to Fort Myer to attend a Military Field Mass held there in honor of the Nation's dead heroes. Commencement Exercises were held on June 18. Archbishop Bonzano presided and Senator David I. Walsh delivered a stirring address to the graduates. The Feast of St. Aloysius was kept in the Church with becoming solemnity on June 27, and Fr. William H. Graham preached the Saint's panegyric. On June 29, funeral services were held in the Church for Mr. Edward Becker, one of Gonzaga's most loyal Alumni, and father to our Scholastic, Mr. James J. Becker. On July 25, President de Valera of the Irish Republic came a second time to visit our College and Community; on this occasion he was accompanied by a scarcely less heroic and glorious figure, the fearless prelate of Melbourne, Archbishop Mannix, who was crossing our continent on his way to Ireland. Both delivered magnificent addresses of the kind we are coming to associate with the modern Irish movement, cool, calm, logical, unimpassioned but soul-stirring and convincing speeches, rather than the fiery eloquence that was so long connected with the Irish name.

1920-1921

The centennial year of Gonzaga's history as a college opened on July 31, 1920, with the following staff: Rev. Fr. Paul R. Conniff, Rector; Fr. George E. Kelly, Minister; Fr. William J. Tynan, Chaplain; Fr. J. Charles Davey, Prefect of Studies; Fr. Joseph I. Fink, Treasurer; Frs. William J. Brooks, John E. Condon, Edward F. Gallagher and John B. Pittar, Parish-priests; Frs. Henry J. Hagen, Edward J.

Sweeney, John J. O'Connor and Messrs. Francis E. Low, Robert T. Smith, David A. Daly and John Paul Barnes, Teachers.

The interests of Gonzaga College and St. Aloysius' Church are naturally intertwined, and some future historian, privileged to weave together the more glorious achievements of Gonzaga's second centenary, will, no doubt, make the Girls' New School the starting point in his narrative. The present writer lays down his pen under date of September 1, 1920, with the hope to resume work later, and carry his narrative down to the Centennial Exercises set for November, 1921. From his open window he can see the building that sprang up as if by magic, destined within a few weeks to be a busy hive of educational activity. His dull fancy can readily picture the scene attendant on its blessing and dedication; and, running further ahead, can catch glimpses of its hallways and classrooms peopled by devoted Sisters and their innocent charges, the little women of the parish, all intent on securing the priceless boon of a thorough Catholic education. And he feels intimately persuaded that he can best close this volume with Rev. Fr. Conniff's own account of the two historic Drives, that made the New Notre Dame Academy a financial possibility and a miraculous achievement. Rev. Fr. Conniff begins his narrative with the statement that the Sisters of Notre Dame de Namur had been teaching the girls of St. Aloysius' for nearly fifty years, taking the tiny tots of five years of age through the successive eight grades, and then through four years of High School. It may be worth while to recall here the

early history of the schools in the parish, and Miss Janie King, but recently gone to her reward, and a pioneer in the work, is authority for the facts that follow.

Classes for boys and girls together were opened on September 17, 1860, in the basement of the church. At the time there was no parochial school in the city, and Fr. Wiget, alive to the great need, opened this school, employing lay-teachers, among whom were Mrs. Mary Woodward, Miss Ellen Whelan, Miss Mary Elizabeth Elliot and Miss Emily Elliot, Miss Elizabeth Lynch, and Miss Janie King. A Mr. Brown also taught in the school. The Sisters of Mercy were expected to assume charge, but, as Christmas came and went without their arrival, the lay-teachers continued the work till the end of the year. The accommodations in the basement of the church were only temporary, and, after a week or two, the school was transferred to the Stephen A. Douglas property on First and I Streets N. W. Here it remained a year, when lack of the 400 dollars, needed to meet the rent, forced it to close. The boys went back to the church basement, the girls went to the old college building on I Street, now the home of the Aloysius' Club. The Sisters of Mercy came in the fall of 1861, and taught in the college building. They remained, however, but a year, when the girls went into a frame building on the east side of First, between I and K Streets, lay-teachers being employed. The building they occupied had an interesting history. Early in the Civil War it had been hastily put together by volunteer workmen at the request of Fr. Wiget. The District

Military Governor, Wadsworth, had ordered that St. Aloysius' Church be placed at the disposal of the Government for use as a hospital for sick and wounded soldiers. By way of compromise, Fr Wiget offered to build a hospital large enough to accommodate 250 patients, and his offer was accepted. Colonel Garesche managed the affair, Mr. Peter Conlon offered the land, and Mr. John McCollom superintended the work. St. Aloysius' Church was saved, and a future home for the Girls' Parochial School was provided. The girls remained in this building till 1877, when they moved into more commodious quarters on North Capitol and Myrtle Streets. Shortly before this change of location, the Notre Dame Sisters came to teach, and they have ever since been in charge. The Ladies of Charity, with Mrs. General William T. Sherman at their head, put up a building on the site of the present convent of Notre Dame on North Capitol Street, intending to use it as an Assembly Hall for their meetings and entertainments. Before completing payment on the building, they offered it to the Sisters of Notre Dame, on condition that they assume responsibility for the rest of the debt. Three Sisters came from Cincinnati to make the foundation, lived in this building, going back and forth each day to teach on First Street till 1877, when the school adjoining their property on North Capitol and Myrtle Streets was ready for occupancy.

The boys remained only a short while in the church basement after their return from the Douglas property in 1861. They soon moved to the old school on I Street N. E., close to the banks of the

Tiber, and the building still stands, a venerable relic now used as a garage. Here for the space of forty years, from 1863 to 1903, the growing boys of the parish were trained, taught and hammered into shaped by efficient lay-teachers, like Mr. Simon Fennell, Mr. Thomas A. Rover, the two Griffiths, James and Fred, the two McNamaras, Misses Mary and Catherine, Miss Annie Smith, Miss Mary Allen, the two Brosnans, Misses Catherine and Elizabeth, Miss Nora Brosnahan, Miss Catherine Mulquin, Miss Catherine Walsh, and others too numerous to mention. In the latter year, 1903, the present Gonzaga School for boys was erected on North Capitol Street, next to the Church, the Sisters of Mercy assuming care of the boys, and remaining in charge till 1915, when they yielded place to the Sisters of Notre Dame. Since 1915 boys and girls have been cared for by the Sisters of Notre Dame, and this centennial year of Gonzaga finds teachers and pupils at last in commodious and splendidly equipped homes.

With this slight digression, we can now return to Rev. Fr. Conniff's narrative of the two historic Drives he inaugurated in connection with the Girls' New School. He goes on to say that the old school on North Capitol and Myrtle Streets had for years proved inadequate. It was too small, and afforded too little light and air for the number of children crowded within its walls. The debt on St. Aloysius' Church was too large to suffer addition, and so it was decided to have a whirlwind campaign to raise the necessary funds. It was estimated that the school would cost at least a hundred thousand dollars, and that

was the goal set for the campaign, which was placed under the direction of Mr. Charles Jerome Sheffield, of Cleveland, Ohio. All this happened before the days of the billions of dollars raised in Liberty Loans, and \$100,000 loomed large as an impossibility. The cause, however, was a good one, the cause of Catholic education, and God's blessing was on the work. In ten days of February, 1917, the desired sum was subscribed. His Eminence, Cardinal Gibbons, was present in the Hall one night, to encourage the workers, men and women, who in all sorts of weather carried on the work of the campaign. Thirteen months were allowed for the payment of the pledges; and by the end of that time the rise in prices of both material and labor, and, later on, the entrance of our country into the World War made it impossible to begin the new school. After the war, prices went even higher; and, as in the judgment of experts they were likely to remain high for some years, no good was to be gained by waiting. The building would now cost double what was first estimated, and the only way open was another campaign. Nobody relished the thought of a second campaign, least of all those who had worked hardest in the first. Besides, the many drives during the war made people tired of the very name, and the high cost of living found a place for every penny. On the other hand, it was either another campaign or no school for many years to come; and at a mass-meeting of the parishioners it was decided to have another campaign. This decision was made in June of 1919. The campaign took place in December, from the third to the thirteenth of the month. The campaign decided

upon, the contract for the shell of the building was let, with the option of closing the contract for the remainder at a fixed price, to which the contractors bound themselves till February. The same campaign director, Mr. Charles Jerome Sheffield, was secured, and many of the original workers with some new ones volunteered. As in the first campaign, luncheon was served each night under the able direction of Fr. Kelly, Moderator of the Schools, with a band of devoted young ladies.

In the first campaign thirty teams, with some eight or ten members on each were formed. In the second campaign the director decided to have sixteen teams of ten each, eight teams to be composed of men, and the other eight to be composed of women. The same generous self-sacrifice as before was in evidence, the same indomitable courage, the same warm faith, the same unity. The ground for the New School, Notre Dame Academy, was broken on July 2, the feast of the Visitation of Our Blessed Lady. The first day of the campaign was the feast of St. Francis Xavier, and the devotion of our people to him is manifest from their attendance at his annual Novena of Grace. The fifth day of the campaign was the feast of the Immaculate Conception of our Blessed Lady, and at midnight the Church bells announced the fact that the goal set had been reached, \$100,000. The remaining five days of the campaign were spent gathering the surplus needed to defray the expenses of the campaign, to furnish the building, and to make good any possible failure on the part of some few to make good their pledges. Of the \$100,000 pledged in the first cam-

paign, \$92,500 had been paid in. At the end of the second campaign the sum of \$135,000 and more was reached, and the city was again astonished at the achievement of St. Aloysius' parish. The bulk of the money in both campaigns was subscribed by parishioners, and earned after it had been subscribed. Some was given by business men, some by former parishioners and some by friends in various parts of the city. "The Little Flower," Teresa of Jesus the Carmelite Nun, who near the end of her saintly life said that she would spend her time in Heaven doing good on earth, was appealed to for aid in the campaign. Her picture and a prayer in her honor on a little card were circulated by the thousand among the school children and others, and The Little Flower, no doubt, obtained the wonderful success. His Eminence Cardinal Gibbons again encouraged the workers by his presence on the last night of the campaign. On the next day, which was Sunday, December 14, the corner stone of the new building was laid by His Eminence, assisted by Very Rev. Joseph H. Rockwell, S. J., Provincial of the Maryland-New York Province, and by many other clergymen. Adjourning to Gonzaga Theatre, an address was delivered by Senator David I. Walsh, ex-Governor of Massachusetts, and the crowd more than filled the Hall. Cardinal Gibbons also delivered a stirring address to the assembled throng, congratulating the workers and contributors and dwelling on the importance of Catholic education, especially that of young women. Amid many difficulties, due to labor and material, the work of the building went steadily on, and in September,



GIRLS' SCHOOL WITH BOYS' SCHOOL TO LEFT

1920, its doors were thrown open to the girls and their devoted teachers, the good Sisters of Notre Dame, who had patiently waited and prayed so many years for this much needed new school. The school is large, well lighted and well heated, modern and up-to-date. It stands on the corner of North Capitol and K Streets, extending along K Street, and adjoining the Boys' School at the corner of North Capitol. It is an ornament to this part of the city and a lasting monument to the self-sacrifice, piety, generosity and good sense of the people of St. Aloysius' parish and their friends. They seem to be none the worse off for their generosity. In many cases their salaries have been notably increased. Others have learned to save. The work of education will be a perennial blessing for all concerned in the erection of this new school, and the contributors will be ever kept gratefully in the prayers of the pupils, of the good Sisters, and of the Fathers of St. Aloysius' Church. Rev. Fr. Conniff concludes his narrative with these words: "We should like to make mention of those who particularly distinguished themselves in these campaigns, but their number deters us. Their names appear among the most generous contributors, and will figure on the tablets to be erected in the lobby of the school. Moreover, they look for no special publicity. They did their work for God, and they did it well, and God will reward them in the present life and especially in eternity."

With this needed interruption we now take up again the thread of our story. On September 13, 1920, Gonzaga opened with a registration of 154

students. Prior to the beginning of classes a change in the teaching staff sent Father John J. O'Connor to Chaptico, Maryland, for mission work, and made Father Henry A. Leary, Prefect of Discipline. On the same day, September 13, the New School for Girls welcomed 564 pupils, while the Boys' School numbered 348. A week later, on September 20, Mass of the Holy Ghost was sung in the Church in presence of all the college-students and children of the parish schools. Father Condon preached on the occasion, and in a stirring and instructive sermon urged his listeners to appreciate the rare worth of a Catholic education, and cooperate with the graces prayed down upon their labors at Holy Mass. Within the week numbers at the college had grown to 173; at the Girls' School, to 617; and at the Boys' School, to 417. This year it was decided despite their popularity to discontinue the evening courses. The Knights of Columbus having planned a most extensive course of evening studies, elementary and advanced, it was thought better to leave the field open to them by withdrawing at least temporarily from this branch of educational endeavor. On October 2, Archbishop Marchetti, formerly Auditor at the Legation, paid a visit to Gonzaga, after an absence of fifteen years from Washington. Father John J. Thompkins, S. J., home from Manila after years of missionary labor in that distant field, spoke at all the Masses on Sunday, October 10. His subject was, "The Needs of the Philippines," and his words awakened enthusiasm in the hearts of his hearers. Father Michael A. Purtell, S. J., of Loyola College, Baltimore, reopened in the Lower

Church his Sunday-school for the Deaf Mutes of the city. The Annual Retreat for the college students filled the interval between October 26 and October 29. Father Henry A. Leary conducted the exercises.

On November 21, a Month's Mind Mass was said in the church for the repose of the soul of Terence MacSwiney, late Lord Mayor of Dublin.

Thanksgiving Day, November 25, witnessed the solemn dedication of the Girls' New School, and was a most impressive ceremony. The procession started from the College-entrance at 3.15, a detachment of Fourth Degree Knights of Columbus leading the way. Then followed the Gonzaga College Band, the Gonzaga Cadets, the Aloysius Club, the Chancel Choir, the Sanctuary Society, the Clergy and more Fourth Degree Knights of Columbus. His Eminence Cardinal Gibbons closed the line, with Very Rev. Father Rockwell and Rev. Father Conniff for deacons of honor. The services at the school finished, the procession retraced its steps to the Church, where the *Te Deum* was sung, and Benediction of the Blessed Sacrament was given by Rev. Fr. Rockwell. It is noteworthy that this was one of the last public functions at which His Eminence the Cardinal assisted. He showed signs of weakness during the exercises, and was unable to accompany the procession on its way back to the church, although he afterwards assisted at Benediction. This same evening, November 25, in Gonzaga Hall, Father Charles M. de Heredia, S. J., of Holy Cross College, Worcester, Mass., treated the people of Washington to a most thorough and convincing exposure of the trickery and fraud resorted to by spiritualistic media

in their seances. The hall was crowded with interested listeners. His Excellency, Archbishop Bonzano, Apostolic Delegate, and all his household were present, and about one hundred priests attended the lecture. Next morning the local papers were full of the affair, and for days after the startling revelations excited widespread attention.

The Dramatic Society of the College chose for presentation this year Shakespeare's "Merchant of Venice," and scored a most decided success. December 20 was the night set apart for its rendition, and the young actors won on all sides the discerning praise of competent dramatic critics. Their trainer, Mr. Robert T. Smith, S. J., himself an old-time college star, succeeded in developing the most capable cast seen at Gonzaga in many years. By way of prelude to the Christmas holidays, the boys and girls of the parochial schools staged an entertainment for their relatives and friends on December 22, at four in the afternoon. The boys presented three Tableaux, the girls four, and everybody present highly enjoyed the affair. Father Timothy B. Barrett of Woodstock preached at the closing exercises of the year.

Under the efficient direction of Father William J. Brooks, an alumnus of Gonzaga and for the last ten years the popular and devoted Prefect of St. Aloysius' Church, the year 1921 opened in the church with Missions for the men and women in the parish, conducted by Fathers Joseph P. Green, Joseph P. Daley and Hugh J. McNulty. January 2, saw the beginning of Women's Week, and January 16, marked the close of Men's week. The fruits attaching to

these two weeks of grace and fervor were most abundant. On January 20, the members and guests of the Women's Literary Guild heard from Fr. John J. Thompkins a most instructive lecture on "The Far Philippines." The Patronal Feast of Rev. Father Rector, January 25, was kept in Gonzaga Hall with becoming literary exercises by the Faculty and students. On the Wednesday evenings of Lent Father John F. X. Murphy of Georgetown University preached a series of five sermons, with the Holy Sacrifice of the Mass for subject. On the Sundays of Lent at High Mass, Father Francis R. Donovan of Georgetown preached a second course of sermons with the Christian Life for topic. On March 2 in Gonzaga Hall a sacred concert was given by St. Aloysius' Male Choir of sixty voices with orchestral accompaniment under the able direction of Mr. Glenn W. Ashley. Many Gonzaga boys, young and older, are in this choir. The entire choir gives its services to the church entirely free and the parish is rightly proud of such devotedness. The concert was worthy of the past achievements of the choir. The Novena of Grace, immediately preceding March 12, witnessed this year an unparalleled display of fervor in the parish. Ten thousand people followed the exercises, and during its progress 14,500 Communion were distributed. On Holy Thursday, March 24, Father Francis P. LeBuffe of Fordham University preached the sermon. On Good Friday, Father Edward J. Sweeney conducted the Three Hours, and preached. Father Richard H. Tierney of the periodical "America" was the preacher on Easter Sunday. On April 6, a Solemn Mass of

Requiem was sung in the church for the repose of the soul of His Eminence Cardinal Gibbons lately deceased, and the church was crowded to the doors with worshippers intent on honoring the memory of this great and good man. The parish of St. Aloysius had been the recipient of many favors at his hands, and this outpouring of its people was but another display of gratitude for his multiplied kindnesses, and another manifestation of esteem for his exalted character. During all the long years he administered the vast archdiocese of Baltimore he spared himself no pains to further the interests of St. Aloysius' and Gonzaga, lending his presence to solemn functions in church and college, and encouraging every movement set on foot for the advancement of both. May his soul rest in peace. Amen.

Between April 25 and May 1, Father Vincent G. Cleary, O. P., preached a retreat in the church to Knights of Columbus. The Open Shop was the subject chosen by the Phocion Society of the college for its annual debate on April 29 and the forensic skill displayed by the contestants won them rounds of applause. The judges on the occasion were Fathers Peter Archer, John F. X. Murphy and John J. Toohey, all of Georgetown University. On May 2, Gonzaga graduates of the past seven years tendered a banquet to their teacher, Father Edward J. Sweeney at the New Ebbitt Hotel. It was a most enjoyable affair, the meal being interspersed with music, songs and speeches. Mr. J. Eugene Gallery was toastmaster, Rev. Father Conniff spoke, and Father Davey and several others. While emphasizing the esteem of the pupils for their worthy

teacher, it served to strengthen the bonds of friendship between the graduates and their Alma Mater. At the Annual Elocution Contest on May 6, in Gonzaga Hall, the audience was treated to a finished rendition of selected pieces. Every speaker was at his best, and the selections chosen for delivery were numerous and of the highest type. Gonzaga was now nearing its hundredth year mark, and early in May talk of the centennial celebration set for November, 1921, was afloat. The old boys entered heartily into the thing, and by way of preparation for the event inaugurated a series of smoke-talks and get-together-meetings. One such was scheduled for May 10, and it went far towards making the centennial the grand success it proved to be. Alumni to the number of 300 met that evening at the college, and left the entertainment prepared for them full of enthusiasm. The committee in charge of the smoker featured a vaudeville show and several boxing bouts, with songs from the Aloysius Quartette. Rev. Father Conniff, Father Davey and Mr. Francis T. Hurley made short speeches. In furtherance of the same purpose a reunion of the Alumni was held on May 25, and gave new impetus to the contemplated celebration of Gonzaga's hundredth birthday. The usual May Procession was held in the church on May 15, and Father John T. Langan of Woodstock preached. On May 26, the Gonzaga College Cadets, accompanied by Rev. Father Conniff, Father Kelly and Father Fink, attended the funeral of Corporal Hiram F. Cash and Private Vincent P. Costello from the Monument Grounds. Private Costello had been a former Third Sunday Man. In the

presence of a large multitude, including many dignitaries of Church and State, Solemn High Mass was sung by Rev. Eugene A. Hannan, an alumnus of Gonzaga, and pastor of St. Martin's Church. The Mass was said for all the soldiers of the District of Columbia, who died during the war.

June 17, 1921, must forever be a memorable day in the annals of Gonzaga. It marks the hundredth Commencement of this institution, in spite of the fact that Gonzaga began to be a college in the strict sense of the term as late as 1858. What had been established as Washington Seminary in 1821, was chartered by Congress in 1858 to confer college degrees; and the change far from canceled Gonzaga's thirty-seven years of previous existence. Most Rev. John Bonzano D. D., presided at the exercises and Rear Admiral William S. Benson, U. S. N., delivered the address to the graduates, thirty in number. The Admiral himself was a conspicuous personage in the World War just closed, being virtual head of the United States Navy during the war's entire progress. A convert to our Faith, he is all zeal for its spread and growth in our country, and never misses an opportunity in private or in public to preach its divine origin and divine worth. He is a born leader of men, whether on sea or on land, and to the fervor of an apostle he adds the indomitable energy and persevering courage of a fighter. God and country are inseparable in his thoughts, and on this occasion he urged the graduates with his best eloquence to stand manfully to duty as Catholic citizens of the United States, worshipping the patriotism inspired by God and religion as the highest of virtues. Honest

pride in their own splendid republic must influence them to fight to the death for her rights, and live to add to her glory, while love of God and reverence for religion must compel them to cherish a sympathetic regard for the rights of others.

On June 22, Brother Jeremiah Flaherty, S. J., kept the Golden Jubilee of his entrance into religion. The day's exercises began with Holy Mass in the Church, at which all the members of the Community and a goodly number of the parishioners assisted. All day long visitors poured into the college to offer their congratulations to the good Brother. At midday he sat down to a banquet, surrounded by well-wishers and partners in his early labors from near and distant Jesuit houses. Brother Flaherty deserved all the attention lavished on him, being a model religious in every respect. Born in County Cork, Ireland, August 25, 1842, he came with his parents to Brooklyn, N. Y., in 1850. When 29 years of age he entered the novitiate at Sault Recollet, Canada, in 1871. The fifty years between 1871 and 1921 were years of devoted service and universal edification, spent in different houses of the Society of Jesus, Fordham University, New York, claiming thirty-four years of his busy life, and during most of that long period he presided over the bake-shop. He was the inventor of the famous Fordham Bun, dispensed every afternoon at four to the hungry students, and many an old Fordhamite in near and far corners of the world will best recollect him in this capacity. Though nearly eighty Brother Flaherty is still hale and hearty, fit and ready for other years of useful labor; and with all his

friends we pray him continued good health and happiness.

The Patronal Feast of the church was kept on June 26, when Father Matthew L. Fortier preached the panegyric. On June 30, four of the new Jesuit priests recently ordained at Georgetown University said their First Mass at Gonzaga, and dispensed their first blessing to delighted relatives and friends. They were Father William C. Repetti of Washington, D. C., Father Francis L. Archdeacon and Father William G. Logue of Boston, Mass., and Father Walter G. Summers of Brooklyn, N. Y.

The list of officers and faculty for 1921-1922 was posted at the college on July 21. On July 31, the Feast of St. Ignatius was kept in church and college with due solemnity, Father Joseph A. Mulry of Woodstock, preaching the panegyric. On the same day public announcement was made of a letter from Very Rev. Father Ledochowski, General of the Jesuits, decreeing a partition of the Maryland-New York Province of the Society. Henceforth the six New England States are to constitute the New England Province, while the Maryland-New York Province will be made up of New York, New Jersey, Pennsylvania, Maryland and the District of Columbia.

1921

The officers and faculty of Gonzaga at the close of its Centennial year comprised the following: Rev. Father Paul R. Conniff, Rector; Father George E. Kelly, Minister; Father William J. Tynan, Chaplain; Father J. Charles Davey, Prefect of Studies; Father David J. Roche, Prefect of Discipline; Fathers



REV. JOHN E. CONDON, S.J.



REV. JOSEPH I. FINK, S.J.



REV. EDWARD F. GALLAGHER, S.J.



REV. J. CHARLES DAVEY, S.J., Vice Pres.



REV. PAUL R. CONNIFF, S.J., Pres.



REV. GEORGE E. KELLY, S.J., Secy.



REV. HENRY J. HAGEN, S.J.



REV. WILLIAM J. BROOKS, S.J., Pt. Church.



REV. WILLIAM J. TYNAN, S.J., Chaplain.



REV. DAVID J. ROCHE, S.J., Pt. Disc.



REV. EDWARD J. SWEENEY, S.J.



MR. EDWARD J. KENNA, S.J.



MR. ROBERT L. RYAN, S.J.



REV. JOHN B. PITTAR, S.J.



MR. ROBERT T. SMITH, S.J.



MR. JOHN F. TREUBIG, S.J.



BRO. JEREMIAH FLAHERTY, S.J.



BRO. MICHAEL HABERMANN, S.J.



BRO. JOHN J. MCSHEA, S.J.



BRO. JOHN J. O'CONNELL, S.J.

GONZAGA COMMUNITY, 1921-1922

William J. Brooks, John E. Condon, Joseph I. Fink, Edward F. Gallagher and John B. Pittar, Parish-priests; Fathers Edward J. Sweeney and Henry J. Hagen with Messrs. Robert L. Ryan, Robert T. Smith, John F. Treubig and Edward J. Kenna, Teachers. On these men, Fathers and Scholastics alike, rested the burden of the Jubilee Celebration set for November, and now rapidly approaching. All went to work with a will, and preparations for the historic event were soon well under way. The enthusiasm and energetic endeavor of the men in charge proved contagious, and the work done before classes were resumed in September made the undertaking an assured success from the start. Under the inspiration and guidance of Rev. Father Conniff, every detail down to the minutest was mapped with the greatest accuracy and judgment by Father J. Charles Davey, to whom had been entrusted the planning and management of the entire Centennial Celebration; and when the Great Week arrived, not a thing went amiss, all moved towards a splendid finish with the smoothness and precision of a perfect machine. It was a business of colossal dimensions, and its issue must forever stand a tribute to the managerial ability of its promoters. The exercises were about evenly divided between the college and the church. Services in the church were most elaborate, and the sanctuary of St. Aloysius, accustomed in its long history to scenes of ceremonial splendor, was thronged throughout the feast with distinguished prelates, Church dignitaries and priests from far and near; while the pews were crowded with Catholic laymen prominent in every walk of

life, civic, professional and industrial. Play-Night, November 15, witnessed a rendition of Macbeth, worthy in every way of the professional stage, reflecting new credit on the dramatic ability of present day students at Gonzaga and on the surpassing art of their coach and trainer, Mr. Robert T. Smith, S. J. The stage of the college theater gathered together on Academic Night, November 16, a body of gentlemen enjoying a nation-wide reputation for devotion to Church and country, candidates for the degrees conferred on them by an admiring and proud mother. The Banquet at Wardman Park Hotel under the management of the Alumni brought the holiday to a fitting close on November 17; and it must go down in history as a record-breaking affair because of the numerous and distinguished guests present, and because of the array of after-dinner speakers it presented. Everywhere in the course of the celebration there was an abundance of oratory with a wealth of poetry, and it must be acknowledged that the orators and poets in large measure borrowed their eloquence and their inspiration from Rev. Father Conniff and Father Davey, the moving spirits of the whole affair, and from their able assistants among the faculty, the alumni and well wishers in general of Catholic education. Honor to whom honor is due, and interested readers will find at the end of this volume a detailed account of Gonzaga's Centennial Jubilee Celebration, reprinted verbatim from the Monthly Bulletin of St. Aloysius' Church and Gonzaga College for January, 1922.

Early in August, 1921, Father George E. Kelly

went to New York to preach a Retreat, and on August 20, word came that he was violently ill of appendicitis in St. Vincent's Hospital. Four days later a successful operation was performed, and on August 26, a very decided improvement in his condition was reported. Prayers for his speedy recovery were asked at all the Masses on Sunday, August 28, and from that date he grew steadily better. Eventually he returned to Gonzaga in a weakened condition, and it was the middle of November before he was able to resume his duties as Father Minister and Director of the Parochial Schools. The year of 1921 was emphatically a year of jubilees at Gonzaga. Good Brother Flaherty kept the fiftieth anniversary of his entrance into the Society of Jesus on June 22; and on September 8, Father William J. Tynan summoned his friends from all sides to do with him the homage of thanksgiving to God for the rare privilege of spending fifty fruitful years in the Master's service. By a happy coincidence the same year, 1871, witnessed Old Gonzaga's change of location from F Street to I Street and Father Tynan's departure from Washington to Frederick, Maryland, for entrance into the novitiate. His studies completed, he was ordained a priest in 1886 and spent a great part of his laborious life on the missions in lower Maryland. With some few intervals of change, St. Thomas' Manor, on the shores of the Potomac, was regularly the scene of his priestly activities, and for result his name will be forever held in benediction, and his achievements will rank with those of the early pioneers of religion in southern Maryland. For the past seven years he

has been in active service at Gonzaga as Chaplain to the college and worker in the parish. In 1899, during the interregnum between the administrations of Father Galligan and Father Fink, he guided the destinies of Gonzaga for a short while in the capacity of Vice-Rector, and had much to do with the renovation and decoration of the church, accomplished by Brother Francis C. Schroen, S. J. Gonzaga is likewise indebted to Father Tynan's generosity and to that of his family for the magnificent hall adjoining the new college building. He kept his jubilee in a modest and homelike way. He said Mass in the church early in the morning, and to do him honor a goodly number of the people assisted. Later in the day a banquet was set, and seventy of his friends sat down with him to table. Eulogies of the venerable Jubilarian followed, and he closes the event with an eloquent speech, in which, true to his reputation for humility, he diverted attention from the hero of the occasion to sing the praises of followers in his footsteps among the old and new boys of Gonzaga. To paraphrase old Horace, may the date of his entrance into Heaven be delayed a long series of years, because the world needs men of his size and stamp, and the inhabitants of Heaven will miss him less than the students at Gonzaga and the parishioners of St. Aloysius'.

The College opened this year of 1921 on September 12, and the registrar recorded 188 pupils. This same day classes were resumed in the two parochial schools for boys and girls, and both showed a correspondingly gratifying increase in number. The boys in attendance were 365; the girls 589. A week

later, on September 19, Mass of the Holy Ghost, with Rev. Father Conniff for celebrant and preacher, was sung, and 1300 students crowded the church from altar-rail to door. By this time numbers had mounted to 225 in the college, to 408 in the Boys' School, and to 642 in the Girls' School. Between October 5, and October 8, the college students followed the exercises of a retreat conducted by Father Michael F. Fitzpatrick of St. Peter's College, Jersey City, New Jersey.

Little of special interest occurred at the college between the close of the retreat and the opening of the exercises commemorative of Gonzaga's First Centenary on November 13, 1921. We append a detailed account of the church-services and academic exercises covering the five entire days devoted to the event, and a glance at the list of functions enacted can satisfy the most indifferent reader that the work of organizing and arranging the display was a business of colossal proportions, and that the principals in the undertaking deserve highly of Gonzaga and of Catholic education in general. One cannot contemplate the long list of notables in Church and State taking part in the solemn ceremony without feeling intimately persuaded of its grandeur and magnificence. The Officers and Faculty of Gonzaga are all thanks for the cooperation tendered by friends and admirers among clergy and laity, and they go back to work after this holiday of triumph more determined than ever to emulate the labors of their illustrious predecessors at the college. Nobody was more impressed than themselves by the splendid manifestation of faith and

zeal for the promotion of Catholic education displayed on all sides; and memory of the occasion must abide with them forever to urge them towards new and mighty endeavor in the pursuit of their apostolic and educational calling. The high hopes held out for Gonzaga's future by some of the speakers shall be fulfilled, and the prophecies made by others regarding the years of prosperity to follow shall be accomplished. Parents in the parish, and parents throughout the city, encouraged by the inspiring spectacle, and aroused to due appreciation of the advantages attaching to higher education, must feel compelled to secure for their sons the opportunities at their very doors, and send them in increasing numbers to Gonzaga, now crowned with the glories of a hundred years. And present day pupils at the old college, awake to the surpassing privilege, put in their way by a kind Providence, must exert all their energy and all their native ability to leave her walls finished scholars and consummate saints, a credit to themselves, their Alma Mater, their parents, and friends concerned in their welfare. *Vivat, floreat, crescat Gonzaga!* Long live Gonzaga; may she forever grow and flourish; and in the years to follow may she produce results worthy of the heroes who went before!

*(Reprint from the Monthly Bulletin of St. Aloysius' Church and
Gonzaga College for January, 1921)*

GONZAGA'S CENTENNIAL CELEBRATION

FOLLOWING the lot of all things terrestrial, Gonzaga's Centennial Celebration has come and gone but the remembrance of that splendid five-day commemoration will linger long in memory as an epochal event in the history of the College. Throughout the celebration weather conditions for the most part were practically ideal and aside from one or two changes, due to the sudden illness of some of the officials of the church services, the program was carried out as originally planned. Seldom if ever has so distinguished an assembly been gathered within the precincts of the Church and College as was present during the Centenary. The highest dignitaries in Church and State, either in person or by letter and telegram, manifested in a striking manner their good will for Gonzaga on her hundredth anniversary. From the August Head of Christendom, the Holy Father, Benedict XV, came a remarkable letter breathing appreciation, affection and Godspeed. His chosen representative in the United States, the amiable, beloved and zealous Archbishop Bonzano, graced the occasion by his benign presence. The well loved Rector of the Catholic University, the Rt. Rev. Thomas J. Shahan, D. D., also added materially to the debt of gratitude already owed him by Gonzaga, not only by honoring the celebration with his presence but by pontificating on Sunday and especially on Monday when the

indisposition of Bishop Corrigan prevented that prelate from officiating. The distinguished Bishop of Richmond, the Rt. Rev. Denis J. O'Connell, D.D., always a staunch friend of Gonzaga, cheerfully underwent the tedious journey to Washington in order to preside at the Academic Exercises and add luster to one of the most brilliant events of the centennial celebration. Treasured indeed were the paternal benediction and affectionate message received from our Very Rev. Father General as well as the beautiful and consoling letter of congratulations received from our American assistant in Rome, Very Rev. Joseph F. Hanselman, S. J.

Monsignori, rectors, curates, representatives of the various religious orders, Jesuits from all parts of the Maryland-New York Province—all lent their presence to the several functions in the Church and the College auditorium and as far as their engagements permitted, remained for the entire five-day program. Similarly honored by distinguished laymen, Gonzaga received a cordial message of good will from His Excellency, the President of the United States, from members of the diplomatic corps, from the Judiciary and from Senators and members of Congress. Both these branches of Government were well represented at the Centenary, outstanding figures being Senator William M. Calder, Senator David I. Walsh, the Hon. W. Bourke Cockran, Hon. Chas. F. X. O'Brien and Hon. James O'Connor. Another illustrious layman who came to honor Gonzaga by his presence was the sterling Catholic, Admiral William Shepherd Benson. The Judiciary too lent special honor to Gonzaga's cele-

bration by sending some of its most distinguished sons, notable among them being Chief Justice Constantine J. Smyth, Justice Wendell Phillips Stafford, Justice Van Orsdel, Justice Robb, Justice Bailey, Justice Frederick L. Siddons. And the Alumni and old students—how loyally they answered the call of Alma Mater was shown by the throng that gathered for Monday night's Smoker and Thursday night's closing Banquet. From all quarters they came, even distant Oklahoma sending one of its ablest and most honored sons in the person of James P. Ryder, '96.

Words can hardly express the beauty of the decorations. Suffice it to say that the beautiful Altar of St. Aloysius' Church never looked better, the College exterior, corridors and auditorium never more attractive than during the days of the Centennial. Perhaps the most admired feature were the four inscriptions commemorating the Gonzaga men who fought and fell in the four great wars of the United States. These inscriptions, which had been beautifully illuminated and painted by the good Sisters of Notre Dame, were mounted on decorated canvases and graced the walls of the Auditorium during the Centenary.

The souvenir program issued in connection with the Centennial elicited general admiration. Printed on heavy white paper in large, clear type with handsome cover design in purple and white—the College colors—and containing, besides, an interesting summary of the College history, photographs of the College officials, a group picture of the Faculty and the detailed program of each day's events, it

was eagerly sought for, the rapid sale necessitating the printing of a large number of extra copies. The handsome bronze medal struck in commemoration of the Centenary excited general admiration.

Although the limits of space forbid detailed comment on the various features of the Centennial program, we feel that mention should be made of the splendid music rendered during the various church services, due in large measure to the artistic and efficient direction of Mr. Glenn W. Ashley and the presence in the choir of devoted and gifted vocalists. It is hard to see how the music and singing could have been improved upon.

We reproduce herewith the invitation to the Centennial Exercises, which was generally admired for its combination of simplicity, elegance and cordiality:

GONZAGA COLLEGE

1821 1921

The pioneer institution for the higher education
of day-students in the District of Columbia
and the second oldest Jesuit College in
the United States of America wish-
ing to share the gladness of her

CENTENNIAL YEAR

with her friends and loyal sons, counts you among
that cherished company, and cordially invites you
to attend the five-day celebration of her

HUNDREDTH ANNIVERSARY

November 13, 14, 15, 16, 17
Nineteen hundred and twenty-one

DETAILED PROGRAM OF THE CENTENNIAL CELEBRATION

Sunday, November 13, to Thursday, November 17, 1921

SUNDAY, NOVEMBER 13

PONTIFICAL HIGH MASS AT 11.00 A. M.

Presiding.....	His Excellency, Most Rev. John Bonzano, D.D., Apostolic Delegate.
Assistant Priest.....	Very Rev. Joseph H. Rockwell, S. J.
Deacons of Honor.....	{Rev. William J. Tynan, S. J., Rev. Eugene DeL. McDonnell, S. J.
Celebrant.....	Rt. Rev. Thomas J. Shahan, D. D.
Assistant Priest.....	Rev. Paul R. Conniff, S. J.
Deacons of Honor.....	{Very Rev. Daniel J. Kennedy, O. P. Rev. Timothy B. Barrett, S. J.
Deacon.....	Rev. William J. Brooks, S. J.
Sub-Deacon.....	Rev. John P. Meagher, S. J.
1st Master of Ceremonies..	Rev. Edward J. Sweeney, S. J.
2d Master of Ceremonies..	Mr. Edward J. Kenna, S. J.
Preacher.....	Rev. Owen A. Hill, S. J.

THE SERMON

“They that instruct many to Justice, shall shine as stars for all eternity.”—Dan. 12; 3.

Gonzaga College has waited a hundred years for this day of triumph, and in spite of her age, she celebrates the festive occasion with all the enthusiasm of youth. She is not a hundred years old, she is a hundred years young, and time has not weakened her forces or dampened her ardor. With a hundred busy and fruitful years at her back, she looks forward with hopeful and earnest eyes to another hundred and another thousand awaiting her in front. The church God in person established is destined some day to stand at the top of the universe and watch a world crumble to ruins. Human institutions like Gonzaga, with mere men for founders, with God and God's greater glory for inspiration, imitate in point of

endurance the Church of God, and derive small or no harm from the ravages of time. God, indeed, has nowhere promised them the splendid attribute of indefectibility. He promises His Church, and they can disappear without lasting and universal detriment to the spiritual interests of mankind. They are but scattered and individual supply-depots of divine truth; and while they can cease to exist, the granary of divine truth, its central supply-depot, the Catholic Church herself, can never die, or close her doors, or go out of business even temporarily. Other distinctively human institutions, with enemies of God for founders, with infidelity, irreligion or worldliness for inspiration, will last only as long as God sees fit to allow them to try the patience of the elect and tempt wise fools to perdition.

But Gonzaga is more than a mere institution. She is a most venerable person, inasmuch as she stands for a long line of heroes, made up of her professors and pupils, past as well as present. Within her walls hundreds of professors and thousands of pupils have lived, and labored, and died, to live anew and forever in God's further world of miracle and glory. Since 1821 and down to the present hour, men, their minds heavy with the lore of the ages and with the wisdom of God, have met, and trained, and shaped hosts of growing boys, who thronged her portals for an education, and left them giants of learning, saints in the eyes of God, and irreproachable citizens in the eyes of their neighbors. And if this assemblage of saints and scholars, sons of Gonzaga, could be summoned from the past to tarry an hour this morning in our company, what a ravishing spectacle would they present to our vision, and what emotions of enthusiasm would they stir in our bosoms! Take a glance at that splendid array of illustrious teachers, take another at that band of worthy students. We name no names, to avoid all suspicion of making envious distinctions and odious comparisons. All is said when we remark that to a man these teachers of new and old Gonzaga were heroes, and that their pupils were heroes' sons worthy of their fathers. They were heroes in the cause of Catholic education, and the world knows no grander or sublimer, the one cause in all history that appealed

to the sympathies of God Himself, inducing Him to leave His throne in Heaven, descend to earth, and inaugurate the educational revolution that changed paganism to Christianity, barbarism to civilization, and the philosophy of Aristotle to the divinity of St. Thomas Aquinas. The Lord Christ was standard-bearer in this revolution, the apostles were His confederates in the undertaking, and the Catholic Church, the God-appointed educator to the world, the one assembly of the faithful able to trace its origin back to the time of Christ and His apostles, fell heir to their mission and to their vast prerogative.

Catholic education, as opposed to purely secular education, can be best described as the propagation of knowledge in all its various departments, coupled with an abiding determination to give to God, and religion, and virtue the commanding and conspicuous position they deserve to occupy in matters touching mens' minds and wills. It takes into account the fact that man is not all mind, but part will; and, valuing things at their true worth, rates training of the will more important than training of the mind. It lays down rules for right conduct as well as for right thinking; and recognizes the solemn truth that men are measured by what they do rather than by what they know. Knowledge never makes a man good, conduct does that; and just as mind is the mainspring of knowledge, will is the mainspring of conduct. We think with the mind, we do with the will; and in the long run doing is the thing that counts, not thinking. Thinking is for doing, not the other way about. The head is servant to the heart, not its master.

God, religion and virtue are the soul of true education, and, where they are absent, education is a corpse fit only to be buried. Godless education, mere instruction, the brand that ministers simply to the mind, with no visible influence for good on the character or will, is as empty as a game of hazard. It is the learning that first grew fashionable when godless schools began to exist. It is what we call purely human knowledge. It is derivable from books; and in spite of its manifest inferiority to divine wisdom, it gets the lion's share of men's attention. It is of paramount importance while life lasts, but after death its use is at an end. It can get money for the purchase of stocks,

bonds and luxuries; but it never yet made a saint, it never yet vested anybody with the right to a seat in the Kingdom of Heaven. It ministers to men's and women's pride, and unless kept in tight control by virtue drags its owner down to hell. This sort of knowledge is a necessary poison, and must be handled with due precaution. A little learning is a dangerous thing, but not so dangerous by half as much learning based on any foundation save that of faith in God and reverence for religion. This human knowledge is the basis of what we call instruction as opposed to education. And by a strange perversion of ideas instruction is nowadays rated everything, education is abandoned to neglect and contempt. Colleges and universities preach the supremacy of science and awaken in minds a zeal for progress that would be truly commendable, were it only supplemented by a corresponding activity along higher lines. The chapels attached to our modern institutions of learning are menaces to morality, inasmuch as they are fast becoming monuments to religious indifferentism and temples of contradiction. To make attendance at religious services optional at school or college, is to aim a heavier blow at religion than to tear down a house of worship. To advocate doubt in the pulpit, to preach sermons with the avowed purpose of weakening trust in the authority of God's word, is to parade as a wolf in sheep's clothing, and administer poison under cover of a healing draught. And this is what is being done the country over. Young men and young women cannot sit at the feet of today's professors without imbibing religious principles altogether subversive of faith and morality. They cannot succeed in class, they cannot hope to win a diploma, unless they to all appearances adopt these false principles, and make their own theories, that though quite unable to stand the test of reason, must be swallowed whole, because forsooth some infidel or atheist is sovereign king in the classroom or lecture-hall. Minds are furnished every help to pursue their investigations along the field of science; but for morality and religion little or no provision is made. Obstacles to belief are set up everywhere with the permission of authority, and teachers of impiety are everywhere tolerated. The undisciplined minds

of the young make early acquaintance with ethical and religious problems able to puzzle older and better educated heads; and, as a result of the experience, go down before temptation, and join the army of unbelievers. No helper is at hand to uncover error's deceits, religion is no concern of the modern university; and young men, young women, thrown on their own resources are no match for the pettifogging advocates of evil, who today grace the chairs of science, and literature, and art in our secular institutions of learning. God speed the day when divine knowledge shall get the hearing she deserves in every educational center in our land. God speed the day when men's minds, opened at last to the light, shall recognize the iniquity of divorcing God from wisdom, and forbidding religion entrance into the classroom. Till that blessed day dawns, we Catholics must stand up for God's rights in His universe. We must see to it that the hearts of little children get quite as much attention as their heads, that for every step taken along the paths of science strides be made in the knowledge and love of God. Religion and morality must forever continue to figure prominently in the diplomas we hand our graduates, and we must persistently refuse to lower our high standard to the level of the times, and we must obstinately refuse to reckon truly educational any system which despises or neglects faith and piety.

We stand for the education that instructs many unto justice; in the beautiful language of God, we applaud only such educators as "shall shine as stars for all eternity in the firmament of God," Dan. 12:3; and for a hundred years Gonzaga has been dispensing just such an education, and Gonzaga can today boast a long line of just such educators. Her teaching staff from first to last was made up of men alive to the dignity of their calling and alert to its responsibilities. Sculptors and painters create marvels of beauty in marble and on canvas, but their best efforts result in lifeless stone and woven corruption. A Catholic teacher makes men instinct with life and warm with the love of God. He takes growing boys on the threshold of manhood, equips their enquiring minds with every species of useful information, and shapes their wavering wills to right

principles of conduct. He does all that secular teachers do, and more besides. He prepares his young charges for the battle of life and for perpetual residence in Heaven, for success here and the consummation of happiness hereafter, the possession of God in the beatific vision. His pupils, when true to his master-touch, leave his hands models of refinement, scholars in the highest sense of the word and saints predestined to places among the elect. His pupils are clay to the hands of the potter, to be moulded and shaped towards truth and good by the precepts he teaches and the example of his conduct. He gives his charges the full benefit of every particle of wisdom and talent he possesses. Profiting by his own experience, he uncovers to them error's deceits and opens their eyes wide to the hidden precipices of life. He is all solicitude for their progress in the sciences, he is all solicitude for their growth in holiness; and one solicitude never clashes with the other. His interest in their spiritual and religious development never weakens his zeal for their advancement in letters and the arts. The one laudable ambition of a Catholic teacher is not the praise, or the applause, or the favor of his pupils; but their proficiency in scholarship, and the salvation of their immortal souls; to make them wise with the wisdom of Solomon, and holy with the holiness of God; to make them docile children at home, useful citizens to the republic, and a lasting credit to the Church and the faith of their fathers.

Men are seldom better than they were when boys, often they are a great deal worse; and our critical years are the years we spend at school and college. Youth is the seed-time of habits, and as the sapling is bent so grows the tree. Captive to this solemn thought, the Catholic teacher is at his best pains to implant in his pupils habits of study, habits of industry, habits of obedience to constituted authority, habits of faith, and religion, and virtue. In no doubtful or obscure way he teaches them what they must do to be saved, and employs every resource at his disposal, human and divine, to compel them to stand manfully to duty. We cannot overestimate the force of habit in the formation of character. And good habits are a harder problem than bad ones, because, while our corrupt

nature is a helper and assistant to bad habits, it is a check and a hindrance to good ones. Good habits wither and die with the years, unless they are planted early and strike deep root before the advent of manhood; and the man finds it next to impossible to dislodge habits he formed and encouraged when a child. Our days at school are fruitful in good or evil consequences for all the years that follow, and the destiny of the world for weal or woe would seem to be in the hands of our teachers.

And Catholic teachers the world over, here at Gonzaga as well as elsewhere, are wide awake to the solemn fact. The Child Jesus under the tutelage of Mary and Joseph grew in wisdom, and age, and grace with God and men. True to their models, Mary and Joseph, Catholic teachers never rest satisfied, till they detect resemblances between their pupils and the holy Child Jesus. And these teachers make their influence felt in every nook and corner of the land. It affects our families, from families it passes to parishes, from parishes to cities, and from cities to the entire republic. God and country, family and state are the chiefest concerns of all true education, and one cannot be separated from the others without harm to all. The boys of this generation are going to be the men of the next, and the education they get will fix the quality of their manhood. Their education will be defective if God, faith and religion form no part of their studies; their education will be defective, if wrong notions about God, faith and religion are impressed on their young minds; their education will be defective, if their heads are stuffed with information, to the utter neglect of their hearts, their wills, their characters. Error regarding God leads the way to error regarding the world God created, and wrong divine knowledge unfailingly finishes in wrong human knowledge. You cannot be wrong in matters of faith, and long remain right in matters of science. Truth cannot be opposed to truth; faith is as true as God, and science opposed to faith is as false as the devil, yea falsier, because the devil himself believes. He has too much common sense to reject faith, and he is an everlasting witness to the absolute uselessness of faith without good works. Faith is truth, science opposed to faith

is falsehood. Truth alone is fit and healthy food for the mind, falsehood is most destructive poison. Institutions of learning dead or hostile to faith are feeding most deleterious poison to the minds of their pupils; and the poison eventually finds its way to the top, frequently in this life, always in the next.

Gonzaga during her hundred years of honorable service has been no such institution of learning. Here she stands, a monument to the religiousness of her teachers and pupils, a monument to their allegiance to government. She is built into the very walls of the Church. She is situated within the very shadow of the Capitol. Aloysius and Gonzaga are inseparable. You can no more separate Aloysius and Gonzaga than the two parts constituting a man's whole name. And just as St. Aloysius' Church is an inspiration to Gonzaga for God, and faith, and religion, the Capitol on the neighboring hill is her inspiration for patriotism and devotion to country. One, our house of prayer, is the citadel of God; the other, the temple of our laws and liberties is the citadel of our republic, the symbol of good citizenship and good government. There can be no true citizenship without the knowledge and the fear of God. A government based on irreligion is doomed to swift decay. Conscience is no stay against crime, when no God of reality and omnipotence sanctions its promptings. Individuals, families, and states will be wrong, till religion hold universal sway in the hearts of men. Till this happens, war will be the one remedy for governmental ills, and war cures sick republics by making them too weak to fight longer. And when republics are too weak to fight, they are too weak to reap the fruits attaching to intervals of peace. Take the taxes and revenues of a year, subtract the amount needed to meet the legitimate expenses of government, devote the remainder to religious uses—and see the dawn of millennium break on the world. If our own country and the other countries of the world gave a hundred thousand dollars to religion where they now give a million to cruisers, there would soon be no need of cruisers, and the cruisers now sailing the seas could be scrapped to build churches, schools, factories and homes for the people. What the world needs at the present hour is more talk about religion, and less

talk about disarmament and the limitation of armaments. No sensible statesman will agree to strip his country of defense or limit its armament without an absolutely effective guarantee of freedom from molestation at the hands of neighbors, and religion is the one agency in the world able to go bond for this guarantee. Other agencies have been tried, and history is witness that they proved dismal failures. War is still a menace in the world, and war must forever remain a menace till individuals and nations alike are drenched and thoroughly permeated with the spirit of the gospel and the counsels of Christ, who is as much today the teacher and the redeemer of the world as He was when He walked the fields and the roads of Judea.

To conclude, I am but voicing the sentiments of dead and buried professors at Gonzaga, I am but rehearsing advice familiar to my own ears and to ears of successive generations of pupils at old Gonzaga. Look to your bodies, look to your minds, look to your hearts! Be athletes in the pink of condition, develop and strengthen the splendid manhood the virtuous lives of your Catholic fathers and mothers gave you. Be scholars, crowd your unburdened minds with all the facts of the ages, their literature, their art, their science; and feel able to join issue with any man in the broad and open field of truth. Be saints, with the ancestral blood of martyrs in your veins; do the right, and keep it against all comers; feel able to hold your heads high, when among men; feel able to look yourselves straight in the face, and to lift your eyes towards Heaven without fear and without shame. Athletes, scholars, saints! Behold the trinity of good a true education embraces; behold the motto for which Gonzaga College stands today, stood all through the yesterdays of a hundred years, and shall with the continued favor and abundant mercy of God forever stand.

DINNER GUESTS

After Solemn Pontifical Mass and Procession, the guests repaired to the lower auditorium where dinner was served, those present being as follows:

Most Rev. John Bonzano, Apostolic Delegate, Most Rev. Archibald Filippi, Very Rev. Joseph H. Rockwell, S. J., Rev.

Paul R. Conniff, S. J., Very Rev. Msgr. Aluigi Cossio, Rt. Rev. Msgr. Bernard J. Bradley, Msgr. Philip Bernardini, Rev. Timothy B. Barrett, S. J., Rev. Bernardin Bidingier, Rev. William J. Brooks, S. J., Rev. Albert G. Brown, S. J., Rev. R. Butin, S. M., Rev. James J. Carlin, S. J., Rev. George L. Coyle, S. J., Rev. John B. Creeden, S. J., Rev. J. Charles Davey, S. J., Rev. Francis P. Donnelly, S. J., Mr. Rossa F. Downing, Rev. Augustus J. Duarte, S. J., Very Rev. E. R. Dyer, Rev. Joseph I. Fink, S. J., Bro. Jeremiah Flaherty, S. J., Msgr. J. A. Floersh, Rev. Matthew L. Fortier, S. J., Rev. J. D. Fowler, O. P., Rev. Edward F. Gallagher, S. J., Rev. Edward A. Gilgan, Bro. Michael Habermann, S. J., Rev. Henry J. Hagen, S. J., Msgr. H. T. Henry, Rev. Paschasius Heriz, Rev. Owen A. Hill, S. J., Rev. Charles D. Hogue, Rev. D. C. Keenan, Rev. George E. Kelly, S. J., Mr. Edward J. Kenna, S. J., Rev. D. J. Kennedy, O. P., Rev. P. C. Gavan, Dr. James J. Kilroy, Rev. Francis P. LeBuffe, S. J., Rev. Peter Lutz, S. J., Rev. E. DeL. McDonnell, S. J., Rev. Bernard A. McKenna, D. D., Rev. John M. McNamara, Bro. John J. McShea, S. J., Rev. Thomas V. Moore, C. S. P., Dr. Daniel D. Mulcahy, Rev. John F. X. Murphy, S. J., Rev. George B. Neitzey, O. P., Bro. John J. O'Connell, S. J., Rev. Justin O'Brien, Rev. P. J. O'Connell, Rev. Raphael V. O'Connell, S. J., Rev. James J. O'Connor, Rev. John O'Grady, Rev. Lewis J. O'Hern, C. S. P., Rev. Arthur A. O'Leary, S. J., Very Rev. Edward A. Pace, Rev. Hector Papi, S. J., Rev. William C. Repetti, S. J., Rev. M. J. Riordan, Rev. David J. Roche, S. J., Rev. John A. Ryan, Mr. Robert L. Ryan, S. J., Rev. Henry J. Shandelle, S. J., Mr. Robert T. Smith, S. J., Rev. Edward J. Sweeney, S. J., Rev. R. J. Tracy, S. J., Mr. James F. Treubig, S. J., Rev. William J. Tynan, S. J., Rev. Clarence E. Wheeler.

SOLEMN PONTIFICAL VESPERS

At 8.00 p.m. Solemn Pontifical Vespers were sung by the Rev. Paul R. Conniff, S. J., in the enforced absence of Bishop Shahan. The offices of Deacon and Sub-Deacon were filled by the Rev. David J. Roche, S. J., and Rev. Francis P. Donnelly, S. J.,

respectively. Following is the sermon preached by the Rev. Francis P. LeBuffe, S. J.:

Therefore we also having so great a cloud of witnesses hovering all about us, laying aside every weight and sin which surrounds us, let us run with steadfastness the race that is ahead of us, looking on Jesus, the author and finisher of faith.—Hebrews, xii, 1-2.

MY DEAR BRETHREN:

To the convert Hebrews of old, St. Paul is writing his stirring words. With insistent repetition he has unfolded once again their history from the framing of this world unto the coming of Christ. "It was by this faith that our men of old were renowned" is the beginning of his narrative and then the generations are made to pass in review and tell their story. "By faith we understand that the world was framed by the word of God;" "by faith Abel offered to God a sacrifice exceeding that of Cain"; "by faith Henoch was translated that he should not see death"; "by faith Noe framed the ark"; "by faith . . . Abraham abode in the land, dwelling in tents with Isaac and Jacob," and so with Sara, with Joseph, with Moses, with Josue, by faith they ran their winning race, and when the Promised Land was won, a Gedeon, a Barac, a Samson and a Jephte among the Judges of Israel, David, Israel's king and sweet-toned psalmist, Samuel, Isaias, Jeremias and Ezechiel among the Prophets are called upon as strong moulders of the history of their folk. For it was they who "by faith conquered kingdoms, wrought justice, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, recovered strength from weakness, became valiant in battle, put to flight the armies of foreigners." With hurrying pen St. Paul thus limns in bold outline the story of the holy folk and then he draws the lesson for the living—and therefore we also having so great a cloud of witnesses hovering all about us, laying aside every weight and sin which surrounds us, let us run with steadfastness the race that is ahead of us, looking on Jesus, the author and finisher of faith. A sainted ancestry demands a holy offspring, a race of heroes

must not be shamed by sons who are coward dwarfs! Pride of family must keep the younger generation true to high ideals and narrow their steps within virtue's straight paths.

Thus it is that we are gathered here within Gonzaga's loved precincts and here within the hallowed walls of God's temple that we may tell of all the glory of this dear old school and of those who formed and fashioned it in days now gone. Then shall we raise aloft our hymn of thanksgiving and of praise to God for all His mercies as the years swung by.

One hundred years have come and gone. For one hundred years the marching millions of men have trodden the way of earth, have lived their lives and died their deaths and have been gathered unto the great army that sleeps beneath the sod. No one alive today stood upon the spot that marked Gonzaga's rise one hundred years ago, nor are there any lips to tell of the birth of this dear Alma Mater whose praises are loud upon the air these days.

Rolling back the scroll of time, we place ourselves at the foundation of the College, then known as the Washington Seminary. That was one hundred years ago, and the learned and saintly Anthony Kohlmann, of the Society of Jesus, was its first President. Success waited upon it at once and Washington's best families were represented within its class-rooms. Through years of success and years when failure seemed to be written large upon her every effort, Alma Mater struggled on. In 1871 the College was removed from its original site, on F Street, to its present location. This is not the place nor the time to recall each detail of its hundred years of life. Since 1871 Gonzaga is interwoven into the life of this large and fervent parish and its history has been a holy heritage in all our homes.

Gonzaga was founded by men of vision, forward-looking men, as the phrase goes today. We have heard a deal within recent years of upstanding men who will firmly face the problems that beset mankind and give a fearless answer, men who will look at the facts of life as a whole and solve them not for the day, nor for the coming week or year, but for all time. The interplay of human enterprises, the friction of human

interests, the conflict of man against man, now clamorous, now subdued, but never absent, call incessantly for a solution. What solution can be given? There is but one solution, that has stood and can stand the test of time, and that solution is offered by men of vision, who have the vision of God. Of old they called these men "seers," because they saw the things of God and carried on the story to mankind. Those men of yore and their successors through the centuries have had their vision horizoned by no limits of time, nor shortened by the grave's narrow bounds, but lifting up their eyes they looked beyond until Time's vista opened into eternity. They saw the big things and the little things of life in right and just perspective. They measured them pitilessly yet justly and with perfect poise against the standards of God, they weighed them with the weights they found within the sanctuary, and then they turned to teach all men this correct evaluation. Men of vision surely they were who founded this dear old College, both the faculty and the parents whose boys were sent hither to school. As priests, these pioneer professors of Gonzaga were men who had so heard the invitation of God to come and labor in His vineyard, that they had gone out from their earthly father's home, for each was—

"Chosen of God his lonely way to wend,
Out from all glare and glory to the shade,
The shadow of the Cross where priests are made."

As Jesuits these founders of Gonzaga were men of vision after the heart of their captain, Saint Ignatius of Loyola, who had had his vision circumscribed by the things of time, until that day when God struck him down and tore the blinders from off his eyes. Then with the swift insight of God's own men-at-arms he saw the plan of battle, and forged his thunderbolt and sped it against the forces of the Reformation, which rocked and reeled beneath the onslaught. He called for "banner-men," men trained to await the hero hour with untingling nerves, and then to go forth with havoc to the enemy—he called and the call was not unheeded. Gonzaga's history alone will prove this true. These early teachers of Gonzaga were of heroic

mould, trained soldiers who obeyed, when a valiant soldier finds obedience hardest, obeyed when the word of high command summoned them off the field of war. They were men who had on them the helmet of salvation and the breast-plate of justice, with the shield of faith in their left hand, in their right the sword of God; men they were who tried to live up to that ideal of a Jesuit's life which has been so well expressed; they tried to be "Men crucified to the world, and to whom the world is crucified, new men, who have put off their own affections to put on Christ: dead to themselves to live to justice; who with St. Paul (2 Cor., 6) in labors, in watchings, in fastings, in chastity, in knowledge, in long-suffering, in kindness in the Holy Ghost, in charity unfeigned, in the word of truth, show themselves ministers of God: and by the armor of justice on the right hand and the left, by honor and dishonor, by evil report and good report, by good success finally and ill success, press forward by great stages to their heavenly country, and by all means possible and with all zeal, urge on others also, ever looking to God's greatest glory."

Of like mould, too, have been the fathers and mothers who have entrusted their sons to Gonzaga's care. As Catholics it was in their very blood to hold close kinship with the things of God, to have hearts that were native to high heaven. As Catholics these parents had been schooled from earliest years to view this beautiful world of ours, with all its compelling luxuriance, as a fit place of dwelling for man wherein he might have many sacred joys and yet no permanent abode, a pleasant world to be sure, with its gladdening sunshine and flowers, its refreshing rain, its comforting mantle of night, and yet a world which cannot claim man long, for it is but an ante-chamber to God's own home in Heaven. They did not listen to the call of selfishness that would bid them rob their sons of a proper education that these children might work and place a few more dollars weekly in their parents' hands. They did not hearken to the advice of worldly-minded folk who would have had them send their sons to fashionable schools, where no branch of learning is forbidden save only the highest, the science of morality, whence no name is excluded save only God's.

Thus it was with such founders and such cooperating parents that Gonzaga's foundations were laid deep and lasting, for it was built upon principles as immovable as the everlasting hills. As every other Catholic institution, Gonzaga has ever raised her voice on high and proclaimed the unchanging truths of reason and of faith. She has taught and teaches to-day, that by reason itself it is clear that man by the very constitution of his nature finds himself in a triple indestructible relationship to himself, to his fellow-man and to God; that this indestructible relationship within him means the proper subordination of his lower to his higher nature; this indestructible relation to his fellow-men means justice and charity in all his acts; this indestructible relation to God means unswerving obedience to God's command; and she further teaches that the violation of these basic relations means sin, and serious sin entails eternal frustration of man's final purpose in life. She has not gone the way of modern schools and taught that God is but a creation of an untutored imagination, that morality is but a code of social etiquette, that man is unconditioned master of himself. Placed here in the heart of the nation she has stood and stands to-day for those principles which lie at the very roots of our individual and social lives, those principles upon which our glorious Republic was founded, those principles the repudiation of which would spell disaster to that same dear country.

But she stops not with reason. Fully conscious of God's revelation to mankind, realizing that "God, who at sundry times and in divers manners spoke in times past to the fathers by the prophets, last of all in these days hath spoken to us by His Son," she ever heralds forth the truths of our Catholic Faith. As a tender mother she has taken the growing boy and has spoken to him of Nazareth and Bethlehem and told him what manner of boy the boy-Christ would have His younger brothers be. To the young man she has unfolded the life of toil at Nazareth and the years of active ministry when the man-God traversed the highways and byways of the Holy Land, and she has charged her sons to look on labor as a holy thing, for it has been sanctified by the touch of God. She has told and retold the story of Good Friday and made her

sons stand well within the shadow of the Cross, that they might learn what sin must be when it could cause the murder of their Captain, Christ. She has taught them a deep and an abiding love for Holy Mother Church, a strong attachment to her sacraments, a manly reverence for all that she holds dear. Thus training reason to aid faith and faith to succor reason, Gonzaga has sent forth her sons to face life's battle, and her history shows that they have faced it well.

Thus it is, my brethren, that we too have round about a host of witnesses. As we stand in the arena of life and look up to this folk of God who have preceded us we see among them the priestly Kohlmann, who vindicated before American law the inviolability of the seal of confession; the saintly Villiger, the gentle Galligan, the large-hearted Gillespie, the scholarly Devitt. The eloquent Conway cries to us as he did of yore, and a ringing charge to fight like men comes down to us from the soldierly Pardow, whose call to arms so often sounded from this pulpit. Other sons there are before us in this great host, whom Gonzaga nurtured in their younger years and watched with a mother's eyes until she saw them safely home with God. A John and a Martin Hollohan, whose hands were anointed with the sacred chrism of the priesthood and now have hearkened to the summons home. The virile Brosnahan, whose pen was wielded so often and so well for constructive Catholic education. Again in that great gathering we see the unknown soldiers of Gonzaga's battles, our parents, men and women with the vision of God. They toiled, they suffered, they wearied themselves patiently, and oh! so silently, that we, their sons, might learn within Gonzaga's walls to know and love and serve our dear Lord better. The toil they did not mind, the weariness they counted not, for they knew that "there remaineth a day of rest for the people of God." The world knows naught of them my brethren, nor when they were alive did it herald forth their names, yet when the heat and burden of each day had passed and they bent weary limbs and bowed tired heads in prayer, God had taken note of all their labors, and they were quite satisfied to have God note their works. Yes, though you search in vain in the records of time for their names, to-day



THIRD SUNDAY BRIGADE, MARCH 19, 1922

and all these days of celebration and all the days of our mortal warfare, our fathers and mothers look down upon us and they call to us to be true to the heritage they have left us. They bid us ever bear in mind the words of the aging Tobias to his well-loved boy: "We are the children of saints and look for that life which God will give to those that never change their faith from Him."

Thus, please God, it will be. The great army of our loved ones has gone before; they have fought the good fight, have finished the course and have kept the faith. They now await our victory. By faith the early Jesuit Fathers builded this dear old College, by faith they labored within its walls, by faith they spent themselves for God. By faith our sainted self-forgetting parents stinted themselves and by faith looked up to God for reward of their self-sacrifice. By faith the older generations of Gonzaga boys have passed their lives in every profession and every line of business, ever holding fast to those high principles they learned from Alma Mater. By faith all these lived true Catholics, by faith all these died true Catholics, and Gonzaga is proud of her dead. It now remains for us, the living, to do our part. By faith you good fathers and mothers are repeating the sacrifices of the older folk, seeking to pass on the inheritance you have received. A heritage of priceless worth is yours. See to it that you pass it on untainted and untarnished. By faith we alumni must keep our eyes upon the heavenly heights and when the battle of life in this valley of tears goes hard with us, we must hearken unto Alma Mater as she calls to us as did the father of the Macchabees of old: "Now, therefore, O my sons, be ye zealous for the law, and give your lives for the covenant of your fathers . . . and thus consider through all generations, that none that trust in him fail in strength. You, therefore, my sons, take courage and behave manfully in the law, for by it you shall be glorious." By faith the present students within Gonzaga's venerated halls must learn to love and reverence the things of God, must school themselves to acts of every virtue, that when they too come out into life's battle, they may stand shoulder to shoulder with the bravest.

Thus to all of us, to you fathers and to you mothers, to you her present students and to us of the alumni, Gonzaga's call to-day is Gonzaga's clarion call these hundred years:

"Send me men girt for the combat,
Men who are grit to the core,
Send me the best of your breeding,
Lend me your chosen ones,
Them will I clasp to my bosom,
Them will I call my sons;
And I will not be won by weaklings,
Subtle, suave, and mild,
But by men with the hearts of Vikings,
And the simple faith of a child."

MONDAY, NOVEMBER 14

PONTIFICAL HIGH MASS AT 10.00 A. M.

Celebrant.....Rt. Rev. Thomas J. Shahan, D. D.
Assistant Priest.....Rev. Paul R. Conniff, S. J.
Deacons of Honor.....{Rev. Raphael V. O'Connell, S. J.
 {Rev. Henry J. Shandelle, S. J.
Deacon.....Rev. Aloysius J. Guiney, S. J.
Sub-Deacon.....Rev. Augustus J. Duarte, S. J.
Master of Ceremonies....Rev. George D. Neitzey, O. P.
Preacher.....Rev. Charles W. Lyons, S. J.

It is to be regretted that the able and eloquent sermon of Rev. Charles W. Lyons, S. J., cannot be reproduced in its entirety, as no manuscript copy was obtainable. We subjoin a few striking sentences from his peroration, as they recur to the memory of the writer:

To the young men of this college, I say to-day, "Remember, you come from a royal ancestry. royal and intellectual, royal and moral. Live up to what they have done. Correspond to the teaching of your great school, and when the next great festival comes, they can look back on you even as we look back

on the record of the past. They have been true to their teaching, and she has been successful in her teaching. What more can we say? The child that loves its mother watches her in her sorrows, and in her joys. In sorrow it tries to please, and in joy it rejoices with the exultation of her heart. You, the present and future members of Gonzaga College, rejoice with her in her one hundred years. She has given her full meed to the progress of our country. She has given of her learning, her wisdom, her philosophy. She has given her share in this material progress of her country, and she has given more—she has given the best she had to the making of true men, without which no country can long exist. Let us rejoice with her in the one hundred years of the making of better men. The strength of a country is in the character of its citizens. The duration of a country is in proportion only to the character and virtue of those who constitute her. Let us rejoice in the one hundred years of the making of better men. Let us rejoice with her in the great love of the heart. Let us rejoice with her in the present large enrollment, and in the prospects of the near future, and in that rejoicing, let us make our wills strong to aid her, not only with the lip motion, but with the service of real manhood and womanhood, and with the fidelity that comes from love well founded.

Glorious Mother of a Glorious Patronage! My friends, I say to you to-day, "Love the one who has given so much to fellowman."

MONDAY, 8.00 P. M.

SMOKER AND REUNION OF OLD STUDENTS

This remarkable gathering was made noteworthy by the presence of the oldest living graduate of Gonzaga and practically all the living students who could claim the old College on F Street as their Alma Mater. Short addresses were made by Father Conniff and Father Davey for the Faculty and Messrs. Plant and Gallery for the Alumni. The pleasure of

the occasion was much enhanced by the Gonzaga songs and choruses composed by the gifted singer, Mr. Thomas Pyne. His "Sons of Gonzaga" was especially admired. We reproduce it herewith:

SONS OF GONZAGA

Years ago, when the Tiber flowed,
 Old Gonzaga her spirit showed;
 She taught the youth
 In ways of truth,
 And now all her glory tells the story.
 Onward, then, she will lead the way,
 While her sons march in proud array,
 Always revering,
 Ever cheering,
 Sounding her praise for aye.

CHORUS:

Sons of Gonzaga,
 Faithful and staunch and true,
 Stand by Alma Mater to-day,
 As loyal sons should do.
 Cheer for the Purple and White,
 Pledging our loyalty.
 Beneath Gonzaga's flag
 We'll never lag,
 But march right on to victory.

Mr. Bernard E. Shlesinger, '11, was Chairman of this pleasing feature of the Centennial Celebration.

TUESDAY, NOVEMBER 15

SOLEMN MILITARY MASS AT 10.00 A. M.

Celebrant.....REV. PAUL R. CONNIFF, S. J.
 Deacon.....REV. JOSEPH I. FINK, S. J.
 Sub-Deacon.....REV. JOHN A. DIXON, S. J.

Master of Ceremonies... REV. GEORGE L. COYLE, S. J.

Preacher..... REV. RICHARD H. TIERNEY, S. J.

THE SERMON

This is a democracy. A democracy is a commonwealth in which the people, as a unit, govern themselves, through the medium of simple laws, enacted and executed in a way chosen by the citizens. In a democracy, therefore, there is no ruler apart and distinct from the people, but rather an executive, elected by the people to put the people's will in force. The populace, then, is the ruler, the governor of a free commonwealth. Now government takes place through law, and law involves the activity of two faculties of the soul, the intellect and the will; the activity of the intellect that the law may be conceived, that the law may be sound, the activity of the will that the law may come into existence and be put into execution. Hence, it follows that good government depends on both the intelligence and character of the citizenry. So it comes to pass that proper education is essential to the welfare and even to the existence of a free commonwealth, as such. What proper education is, is clear, not only from the nature of man, but from the nature of the duties imposed upon him.

Man is a creature of body and soul upon whom are imposed the obligations of perfecting himself as best he may and serving his country, according to his station, to the full limit of his ability. But the perfection of man supposes the training of all his faculties, his intellect and his will, especially, that he may think aright and live aright, necessary requirements, too, that he may govern aright.

What man is fit to govern if he is ignorant of fundamental principles of law and order? What man is fit to govern if, knowing all things within the ken of the human mind, he is yet too unrestrained to govern himself, too wicked to observe even the natural law? Reason gives answer: the world gives answer, the sad, weary, hungry world that has so often been torn asunder by the stupidity and the malice of governments. And the answer is: No man is fit to govern unless he has been

perfected by discipline which fashioned his intellect to discern right from wrong, truth from error, and strengthened his will to embrace truth and follow justice, despite all obstacles. Clearly, then, government depends on education. Every child, therefore, in a democracy must be educated as far as may be. This is right. This is a duty owed him and the State. Moreover, he must be educated in a way conducive to his own perfection and the perfection of the commonwealth. His intellect must be set in the way of right thought by suitable means; his will must be fixed by virtue, both by ethics and religion. And since the latter consideration is far more important than the former, it follows from this and other reasons, too, that education is primarily a moral and religious function destined by God to bring man to his full stature and his full usefulness.

Religious education, then, is a solemn duty imposed upon those charged with the formation of citizens. But who are those so charged? The State? Nay. The burden of such education falls upon those to whom the child belongs, upon those who begot the child, the parents. I repeat that such education belongs to the parents, not to the State, which follows the existence of the family and is founded thereon. So true is it that the right and duty of educating children belong to the parents that even the school but takes up and extends the function of the home. And nothing may be done in the school, whether public or private, contrary to the legitimate wishes of the parents. The parents are supreme. The school but stands in their place, in the way parents desire and for the time that they desire, fulfilling only those functions committed to them by the father and mother, doing nothing that in any way may impair family life. This the place, this the function of the school in the commonwealth, a purely vicarious existence, accomplishing the legitimate will of the parents, as expressed through law or statute.

True, the State is immensely concerned with education, but in a very definite and very limited way. For, after all, the child is not a member of the family only, but of the commonwealth as well. For this reason the school becomes an agent

of the State, also, for the preparation of citizens. Hence, the State has a vital interest in education. To speak more definitely: it is the duty of the commonwealth to preserve and perfect itself in order that it may advance the general welfare to the highest possible pitch. And this is done primarily through the education of its citizens. Thus, the State becomes concerned with education, but only in as far as this is necessary for the general welfare.

It should encourage love of learning, should insist that citizens should be sufficiently educated to perform their duties intelligently, should supply material means for education, should forbid doctrines subversive of the principles of government, should educate neglected children in the absence of other duly authorized agents. But it may not infringe one jot or tittle on the natural rights of parents. It may not force parents to send their children to any particular school. It may not oblige children to use textbooks to which their parents justly object. Except in rare cases, it must not convert itself into a schoolmaster. For this it was not intended, for this it is not fit. And should it ever so far forget itself as to deny citizens freedom of education, woe to it and woe to the citizens. Its fate is sealed; the fate of the citizens is sealed.

It is bad enough that religion, once firmly established in all our schools, public and private, should now be excluded from millions of class rooms in the land. This exclusion is not only a pedagogical blunder, it is a danger to wholesome national life; for without Christ, the norm of such a life, without Christ, the doror of such a life, that life cannot exist. If for five days a week the child is without Christ, the man will be without Christ seven days a week, and if the man be without Christ seven days a week, so too will the State be without Him for seven days a week. And then, alas, the flood, the flood of ruinous passions that will leave us weltering in blood.

For, my brethren, history repeats itself. Note how the calamity comes about. A certain State gave over the education of the future leaders of the people to blind philosophers puffed up with pride over their own attainments. One of these philosophers, the leader of his kind, dethroned the God-given

faculties of intellect and will and put in their stead a sensitive faculty which groped towards truth as the worm crawls towards light, and recognized truth by mere sensation. Rational faculties were cast aside and emotions were put in their place. And the theologians of the State applied this doctrine to religion, the great poet of the State sang its praises, and all the while those who had been indoctrinated with it were sinking from low emotion to lower emotions, until at last the inevitable result occurred, for on this doctrine an ethicist based his super-man, and from the super-man quickly followed the super-state, to which, expediency, not God, was the norm of morality. And the work was done. No, not yet, for the material prosperity of that nation waxed great and other nations became jealous thereof and adopted the philosophy and method of their rival. And there was no God, only riches and luxury. No God? Why, yes, there was. For if men be not of Heaven; they make unto themselves gods of the things of earth. And some made the State a god, others made commerce a god, others again, lust. Their gods attacked, men flew at one another like mad creatures, and pursued one another to an agonized death, by bomb, gas and plane, by all the death-bearing instruments that the genius of man could devise. To the number of seven or eight millions they marched and countermarched, destroying the fair fruits of the earth, burning and slaying, leaving the earth blighted as do pests of locusts. And to what effect? What did they accomplish? The land is soaked in human blood, whitened with bleached human bones. Children are starving, women are in despair, men are burning with hatred—the whole world is awry. Nations are ruined—how many, one? No, not one. Two? No, not two, but five and ten and more, so many that the President of these United States has felt obliged to call together the leaders of the chief nations and plead with them to dispense with many of their instruments of war that their people may live, Christian civilization may live. To such a pass has statesmanship without religion brought the world, and statesmanship without religion came of the class room without religion. Truly, religion is necessary for the individual and the State.

And it is in this fact and principle that the chief emphasis and almost the entire significance of this notable celebration lie. You have come out with show and enthusiasm to bear witness not to bricks and mortar but to the truth and necessity of this principle, conscious, too, that to it you owe all the spiritual and intellectual benefits that have come to you and your ancestors this century past. For inspired by that principle, and by that alone, the sons of Ignatius came among your ancestors a hundred years ago, and set up Gonzaga Seminary, which through the years has grown into this magnificent institution. And they were valiant men, Wiget and Kohlmann and Lynch and Conway and Hollohan and all the others, great men—men of learning and holiness of life. And they labored in obscurity, until the angel of death took the staff of office from their hands. But the ranks were not broken, others of kindred and equal spirit took their place, and the work has gone on unbroken to this day, so that now Gonzaga has illustrious sons in all professions, in all parts of the country.

But it must be confessed that all the credit for this work is not due to the Jesuits alone. Gonzaga has drawn most of her students from Washington, indeed, from this parish. And to the mothers of the parish is due no small part of the success achieved by the faculty of the College. Out of the homes presided over by these good mothers have come boys of splendid disposition, docile boys, bright boys, eager for learning, trained by their mothers to appreciate the higher realities of life. And the mothers in turn owe their virtues to the good Sisters of Notre Dame, who for well nigh fifty years have supplemented the work of the college by their excellent schools. Living a highly intellectual and spiritual life themselves, they impart to their pupils their own spirit, so that the mothers of Gonzaga are noted for their faith and for their desire to promote the welfare of their children. All hail and all praise to the Sisters of Notre Dame! Their jubilee year is not far off, and when it comes may the clients of Gonzaga gather round them and send up to God a prayerful *Te Deum* in thanksgiving for the benefits the Sisters have conferred upon this college. They, like the Fathers of Gonzaga, have done their work well,

the work of preparing young men and women for the world, and the consummation of this life—salvation. And soon Heaven will be ours, where we shall all be joined in one great family, in enjoyment of an eternal reward which is God, the beginning and end of all. Be it so, O God! Be it so!

11.45 A. M.

BATTALION DRILL, DRESS PARADE AND BAND CONCERT ON THE COLLEGE CAMPUS BY THE GONZAGA COLLEGE CADET CORPS

Captain Harold C. Gardiner, '22, Commanding Company A.
 Captain Walter J. Keeley, '22, Commanding Company B.
 Captain A. Vernon Graves, '22, Commanding Company C.

Battalion Staff

Commandant.....Sergeant Joseph W. Seubert, U. S. A.
 Major.....Paul J. O'Donnell, '22
 First Lieut. and Adjutant.....Francis J. Gallagher, '22
 First Lieut. and Supply Officer.....Joseph D. Healey, '22
 Sergeant Major.....Joseph E. Fealy, '22

THE COLLEGE PLAY

The College Play merits a more extended notice. For many weary weeks, Mr. Robert T. Smith, S. J., himself a gifted actor and elocutionist in his College days, labored indefatigably, not only to bring his production to the high standard of former years but to excel it and make it stand out as one of the chief features of the Centennial Celebration. We are sure that all who were privileged to witness the remarkable presentation of "Macbeth" will agree that Mr. Smith more than accomplished his purpose. It is doubtful if any other high school with so limited a number to choose from could have equaled Gonzaga's "Macbeth." From rise to fall of curtain there was not a single hitch—no delays, no miscues, no stammering, no awkward gestures, no cutting of lines—in a word, all the defects common to amateur performances were conspicuously and agreeably absent. On the contrary, ease and grace of movement, clear and distinct articulation, graceful and manly gesture



Cadet Battalion

and carriage, appreciation of the meaning and demands of the character portrayed, all were constantly in evidence throughout the performance. An old actor present paid the Thespians a noteworthy tribute when he said, "The play is cleverly interpreted, the stage is beautifully dressed and wonderfully costumed. Those boys know how to wear their clothes. They look the part, every mother's son of them."

Too much praise can hardly be given for the beauty of the scenery as well as the effectiveness of the stage setting and the electrical effects. Mr. John Luitich, ever faithful, always efficient and resourceful, the stage manager, certainly added new laurels to his already ample crown by his work in "Macbeth." Nor must we forget the splendid aid rendered by the College Orchestra under the direction of that splendid musician, Mr. Karl Schaefer. The incidental music added in no small measure to the "thrill" of the Play and the interludial numbers were a treat to musical ears. It is commonly said that "Macbeth" is a one-man play and Gonzaga was especially fortunate in possessing that one man in the person of Ralph McD. Robertson, the handsome, talented and versatile senior, who enacted the role of Macbeth. Consistent throughout, never overstepping the limits of his part, yet always virile and masterful in the stronger scenes, he yet knew how to portray the quaking conscience of the murderous monarch with artistic grace and finish. Gifted with a fine voice and graceful stage presence. Mr. Robertson left little to be desired in his rendition of the title role of the immortal tragedy. As Lady Macbeth, Matthew Ruddy, '23, already well and favorably known to Gonzaga audiences, achieved new and well merited honors. A live, manly boy without the least suggestion of the feminine in his daily life, Mr. Ruddy deserves all the more credit for the striking picture he presented of the treacherous, cat-like temptress whose ambitions like her wickedness would brook no limits. Mr. Ruddy's characterization was a signal success. Congratulations are certainly due to Mr. William Ring, '22, who played the part of Macduff. This young man is an actor of unusual ability; voice, carriage, gesture and interpretation seem to be natural gifts with him and he made the most of

them, winning golden opinions even from the most critical among the audience. A clever piece of character acting was presented by Francis X. Welch, '22, writer and musician as well as actor, whose double gift of music and mimicry caused him to be employed in a two-fold capacity and divide his time between the orchestra and the stage. As the tipsy porter, Mr. Welch afforded no little merriment. His work was well done—not overdone, as commonly happens when the character of an intoxicated man has to be portrayed. The three witches, too, came in for a generous share of applause, and rightly so. They looked their part to perfection, their acting was naturalness itself, their voices those of the veriest hags. The witches are known in private life as Harold C. Gardiner, '22; James J. Madden, '22; James F. Enright, '23. Duncan, the king, was admirably interpreted by John J. O'Connor, '22, whose splendid voice and manly presence proved admirable assets in portraying the royal character. An old favorite of Gonzaga's audiences was seen in the role of Banquo—Mr. Leo A. Bond, '23, whose rendition of this character was pleasing and effective. On witnessing Francis Foley's characterization of Malcolm, one might well wish he had been cast for a larger part and perhaps more suited to his undoubted dramatic ability. That Mr. Foley made the most of his part was evident from the favorable comments heard in all parts of the house.

An eleventh hour change assigned the character of Fleance to George Garner, a Freshman. Nothing daunted, Mr. Garner set to work with a will, and to his credit be it said his portrayal was fully equal to the high standard of the other performers. Praiseworthy, too, were the efforts of Aloysius B. Connolly, '22, as Donalbain; Francis L. Davis, '23, as Lennox; John J. Farrington, '23, as Rosse; Aloysius P. Kane, '24, as Seyton; Arthur L. Meegan, '23, as Doctor; Raymond C. Kirchner, '23, as Sergeant; Francis C. Brahler, '24, as Servant; James F. Herbeck, '24, as attending Lady Macbeth; Bart Walshe, '22, and Daniel V. O'Leary, '24, as the gruesome murderers, all of whom made the most of comparatively small parts. There are others whose names do not appear on the program and yet whose roles were all important, the lords, officers, soldiers, messengers,

apparitions and attendants. Their self-sacrificing efforts were well rewarded by the fact, thoroughly appreciated among those who know anything of stagecraft, that their intelligent and skillful cooperation contributed in large measure to the perfection of Gonzaga's Centennial "Macbeth."

MUSICAL PROGRAM

1. Overture, "Lustspiel".....*Keler-Bela*
2. Reverie, "Musical Thought".....*Titlebaum*
3. "Serenade d'Amour".....*Von Blon*
4. Waltz, "Beautiful Danube".....*Strauss*
5. Selections from "Peer Gynt".....*Greig*
6. Finale, "Columbia".....*Bogley*

SPECIAL PATRONS AND PATRONESSES

Rt. Rev. Owen B. Corrigan, D. D., Rt. Rev. Thomas J. Shahan, D. D., Very Rev. Joseph H. Rockwell, S. J., Rev. Richard H. Tierney, S. J., Rev. P. C. Gavan, Rev. J. M. McNamara, Rev. W. Coleman Nevils, S. J., Sisters of Notre Dame de Namur, Baron de Cartier Marchienne, Princess Lubomirska, Hon. W. Bourke Cockran, Hon. Martin Conboy, the Misses Mattingly, Miss Elizabeth M. Ready, Miss Katharine A. Sweeney, Mrs. Nora Coughlin, Mrs. C. F. Donohoe, Mrs. William A. Fogarty, Mrs. Daniel J. Foley, Mrs. J. Costello Hewett, Mrs. F. T. Hurley, Mrs. M. C. Moore, Mrs. Ella Kolopinski Ocherhausen, Dr. and Mrs. James J. Kilroy, Dr. and Mrs. D. D. Mulcahy, Mr. and Mrs. A. B. Coppes, Mr. and Mrs. Joseph A. Davey, Mr. Aloysius S. Fennell, Sr., Mr. and Mrs. J. B. Lanahan, Mr. and Mrs. Charles M. Mattingly, Mr. and Mrs. Henry I. Quinn, Trinity College, Trinity Now and Then Club.

PATRONS AND PATRONESSES

Miss Mary L. Coleman, Mrs. Michael M. Doyle, Miss Euphemia A. Hess, Miss Annie A. Hill, Miss Felicita G. Lynch, Miss Clare McNally, Miss Mary A. Mulquin, the Misses Raedy, Mrs. Robert B. Bacon, Mrs. Mary Jane Becker, Mrs.

J. E. Connelly, Mrs. Ella M. Donoghue, Mrs. John D. Donovan, Mrs. Thomas J. Donovan, Mrs. Rossa F. Downing, Mrs. J. J. Fuller, Sr., Mrs. S. A. Gentry, Mrs. Martin P. Keane, Mrs. James C. McGuire, Mrs. T. B. McNamee, Mrs. George J. May, Mrs. R. Michalowicz, Mrs. T. C. Mitchell, Mrs. John Murphy, Mrs. Joseph A. Petty, Mrs. B. F. Saul, Mrs. H. Winship Wheatley, Mrs. W. A. Wimsatt, Dr. and Mrs. W. P. Kenealy, Dr. and Mrs. L. Brison Norris, Capt. and Mrs. Chas. T. Peck, Mr. and Mrs. A. T. Genau, Mr. and Mrs. M. F. Kelly, Mr. and Mrs. Henry A. Miller, Mr. Samuel Ross, Mr. Allan E. Walker.

WEDNESDAY, NOVEMBER 16

MASS OF THANKSGIVING AT 9.00 A. M.

Celebrant.....Very Rev. Joseph H. Rockwell, S. J.
Provincial of the Maryland-New York Province of the
Society of Jesus.

ACADEMIC EXERCISES COMMEMORATING THE HUNDREDTH
ANNIVERSARY OF THE FOUNDING OF GONZAGA
COLLEGE AT 8.15 P. M.

College Auditorium

- The Right Reverend Denis J. O'Connell, D. D., presiding
- I. Processional, "Coronation March".....Meyerbeer
 - II. Overture, "Orpheus".....Offenbach
 - III. Introductory Address.....Rev. Paul R. Conniff, S. J.
 - IV. English Ode.....Rev. Owen A. Hill, S. J., '80
 - V. Latin Ode.....Rev. Thomas B. Barrett, S. J., '76
 - VI. Greek Ode.....Rev. Thomas A. Becker, S. J., '87
 - VII. Vocal Solo, "A Century Song for Gonzaga,"
Mr. Thomas A. Cantwell, '05
 - VIII. Aria, "Egyptien".....Laurendeau
 - IX. Conferring of Honorary Degrees
 - X. Potpourri, "Modern Melodies".....Passim
 - XI. Oration.....Hon. W. Bourke Cockran
 - XII. Recessional, "Festival March".....Mendelssohn

DEGREES CONFERRED

DOCTOR OF LAWS

Senator William Musgrave Calder, A.B., A.M., LL.B.
Hon. William Bourke Cockran, A.B., A.M., LL.B., LL.D.
Admiral William Shepherd Benson, A.B., A.M., LL.D.
Rev. Eugene Aloysius Hannan, A.B., A.M.
Rev. John Michael McNamara, A.B., A.M., S.T.B.
Rev. William Aloysius Cahill, A.B., S.T.L., S.T.D.
Hon. Wendell Phillips Stafford, A.B., A.M., LL.B.
Hon. Frank Patrick Walsh, A.B., LL.B.
James Stanislaus Easby-Smith, A.B., A.M., LL.B., LL.M., LL.D.
Bennett Sewall Jones, A.B., A.M., LL.B.
Daniel Dominic Mulcahy, M.D., A.B.
Charles Ignatius Griffith, M.D., A.B., A.M.
Martin Conboy, A.B., A.M., LL.B., LL.M., LL.D.

DOCTOR OF LETTERS

Rev. Albert Edward Smith, A.B., A.M.
Michael Williams

MASTER OF ARTS

Charles Magruder Mattingly, A.B., A.M., LL.B., LL.M.

Following are the commendatory addresses of the Reverend Vice-President in presenting the candidates for the honorary degrees conferred by Gonzaga College at the Academic Exercises:

SENATOR WILLIAM MUSGRAVE CALDER

Situated close as it is to the Halls of National Government, Gonzaga College has ever had its eyes trained upon the illustrious statesmen who gather there to deliberate and legislate for our Country's welfare. The history of our Congress is a brilliant one, yet rarely if ever in its entire distinguished annals has the United States Senate stood out more gloriously and merited more appreciation at the hands of the American people than at the present hour when it has so recently emerged victorious from the contest to preserve intact from dangerous en-

tangling alliances and from the meshes of European intrigue our beloved country. This fact alone and the faithful and distinguished part he took in the contest, would amply suffice for Gonzaga to honor herself by inscribing upon her rolls the name of the Senior Senator of New York. But there are other and more personal ties binding the illustrious Senator to Gonzaga, and persuading her to enroll him among her chosen sons—he stands today a tried and true friend of our institution and hence it is that Gonzaga College takes pleasure in investing with the degree of Doctor of Laws, Honorable William Musgrave Calder, Senior Senator of New York.

HONORABLE WILLIAM BOURKE COCKRAN

Not alone among the Senators does America number noble and illustrious sons, and Gonzaga her faithful friends. In the other house of Congress no less, are to be found men whom Gonzaga honors herself in honoring. Foremost among these is one whose fifty years of residence in America, filled with meritorious labor for the land of his adoption, whose golden vein of eloquence marking him as one of the few mighty oratorical geniuses of our land, whose brilliancy and integrity at the bar, whose wisdom in the council chamber, whose deep and unaffected piety in private life, and whose steadfast friendship manifested by frequent acts of service, amply recommend him to the faculty of Gonzaga as a candidate for the Degree of Doctor of Laws. With this degree, therefore, acting under our collegiate charter, we now proceed to adorn the name of the Honorable William Bourke Cockran, Representative in Congress of the Empire State.

ADMIRAL WILLIAM SHEPHERD BENSON

Perhaps no branch of our Service has won more uninterrupted praise, more undying glory, than our gallant navy. Others may have their brilliant deeds but they are commingled with pages that one could well wish unwritten. The record of our navy, however, is bright, unsmirched, uncrossed by a single shadow. We take it then that none shall say us nay when we

declare that no member of that whole gallant body can be more fittingly singled out for special distinction at the hands of Gonzaga College than the man whose long life of faithful, exemplary service was becomingly crowned during the late mighty conflict by assignment as chief of naval operations, and who afterwards filled with distinction the important post of head of the United States Shipping Board. And not less than his merit as Naval Commander is his sterling worth as a patriotic citizen, as a devoted son of Holy Mother Church, as President of the National Council of Catholic Men, and as an honorable gentleman throughout the whole course of his long and estimable career. Hence it is that the trustees of Gonzaga take a peculiar pleasure in gracing their roster with the justly celebrated name of America's greatest living naval officer, a name that shrinks from no comparison with America's most illustrious sons, and count it a high privilege to confer the degree of Doctor of Laws upon Admiral William Shepherd Benson.

REVEREND EUGENE ALOYSIUS HANNAN

There is one quality above all that an educational institution should appreciate and honor in every signal way within its power—it is zeal for education—we mean education of the highest and truest type. And in the distinguished Rector of the neighboring Church of St. Martin, Gonzaga College, as indeed all Washington City, beholds a priest of keenest, intensest interest in all things of the mind but above all in the thorough Christian education of youth. Prominent in educational circles, a constant figure in all intellectual gatherings he has known likewise how to reduce his principles to practice in his own model parochial school; that school which, year by year, under his careful and inspiring tutelage, has carried off scholastic honors without number within the District of Columbia. Our own roster and that of our Sister-College, St. John's, bear ample witness to the large number of scholarships won in open competition by the boys of St. Martin's School. And so we take pleasure in promoting to the degree of Doctor of Laws this stalwart promoter of the education of youth, Reverend Eugene Aloysius Hannan.

REVEREND JOHN MICHAEL McNAMARA

The unprecedented expansion of Catholicity throughout our land calls for the energetic, Church-building priest no less than the brilliant sacred orator and faithful pastor of souls. And in the present candidate all three titles to honor and reward meet in high degree—a zealous pastor, a distinguished preacher, an energetic organizer and builder, an inspiring example to clergy and laity alike, he stands forth as one whom Gonzaga may well inscribe in her bead-roll of fame. Fittingly then, the trustees and faculty of Gonzaga College have decreed that the degree of Doctor of Laws be conferred on Reverend John Michael McNamara.

REVEREND WILLIAM ALOYSIUS CAHILL

Sociology is in the very air; we are told it is to be the science of the future. But practical sociology, i.e., work done for the dependent, the defective and the delinquent classes—this has ever been in the past and is today the very breath of her nostrils to the Catholic Church and her devoted clergy. And it is for his great practical, personal work in charity, and his organizing of others to work in various fields of sociological endeavor, even more than for his rare ability as an orator and his splendid talents as a theologian, as well as his benefactions to Gonzaga College, that Alma Mater has deemed it fitting to add to his present doctorate of Sacred Theology that of the doctorate of Laws, which by letters patent, sealed by our College seal, we do now formally bestow on Reverend William Aloysius Cahill.

HONORABLE WENDELL PHILLIPS STAFFORD

The whirligig of time brings in many changes. Once the poet was in the ascendant. His was the zenith of honor and distinction. But alas in these rude days of industrial advance, financial expansion and crass material development, the finer things of life only too often suffer eclipse, and the divine art of poesy boasts but few devotees. Happily, however, those who still burn incense at the older shrine, if fewer, are all the more ardent. And Gonzaga College is adhering to the ancient tradition in singling out a modern votary of the Muses—one who has

published exquisite gems of poetic thought and imagery—"a sweet singer of soulful songs." But not alone in poetry does he excel—as a lecturer on literary and aesthetic subjects, as a gallant exponent of the Faith it is his joy and boast to have found—and above all as an eminent jurist, he richly merits any meed of praise Gonzaga has it within her power to bestow. Hence it is with singular joy the faculty and trustees of Gonzaga inscribe upon her official register as Doctor of Laws the Honorable Wendell Phillips Stafford.

HONORABLE FRANK PATRICK WALSH

Not the least among Gonzaga's claims to fame and distinction, is the record of her sons in battling for freedom and the right. In the late war especially Gonzaga stood proudly forth in the number of students and alumni that she sent to do battle for the rights of freedom and the cause of democracy. And consequently it is with special eagerness and zest she welcomes to her bosom tonight one who stands pre-eminent in America for the magnificent efforts put forth by him, not only during the world-conflict for the liberty and rights of all small nations, but more especially *now* (when so many have laid down their arms) for the splendid fight he is still making that the one nation that still remains in bondage despite the thousands of Americans who died that men might be free—a splendid fight for the small nation from whose shores so many of Gonzaga's past and present faculty and students draw their descent—the small nation that of all those concerned in the war has suffered the bitterest wrongs and that for the longest time; the small nation that has given of its brain and brawn with unstinted bounty to build up our own America. For his gallant fight for the application of American principles to the labor question at home and to this small nation abroad, we feel that Gonzaga may justly set the seal of her approval by conferring the doctorate of Laws upon Honorable Frank Patrick Walsh.

JAMES STANISLAUS EASBY-SMITH

Few men there are to whom it is given to attain rare distinction in many lines. Distinction as a classical scholar,

evidenced by translation into English verse of the lyric geniuses of ancient Greece, distinction as a historian, the author of several authoritative works, distinction as a lawyer and advocate of unblemished fame, distinction as professor and lecturer in university halls, and above all distinction as an administrator in handling all the complicated machinery of our selective draft with its millions of conscripts in the late world conflict, and with such singular success as to call forth highest praise from our Secretary of War—to win distinction in all these varying fields is itself a rarer distinction than falls to the lot of the most of men. And hence it is that Alma Mater feels that she is not adding distinction, but bestowing it upon herself when she inscribes on her roll of Doctors of Laws the name of James Stanislaus Easby-Smith.

BENNETT SEWALL JONES, ESQ.

“*Advocatus sed non latro*” runs the old eleventh century hymn of praise of St. Ives, a sainted lawyer of the olden time. Whatever lawyers and jurists of other times and climes may have merited of censure, Gonzaga’s contribution to the legal profession has been one of singularly high-minded and irreproachable men, men whose natural talents and acquired legal lore have not been unworthy of their moral gifts. And among all her lawyer sons, there is none who reflects greater credit upon his College or in whom his College takes greater or juster pride than that jurist of distinction, that fine scholar in other departments of learning as well, that gentleman of exquisite courtesy and culture, that most devoted alumnus upon whom Gonzaga College now confers the Degree of Doctor of Laws, Bennett Sewall Jones.

DANIEL DOMINIC MULCAHY, M. D.

“Honor the physician for the need thou hast of him,” is the injunction of Holy Scripture, and fittingly has the Sacred writer laid this injunction upon us. Yet even if there were no such sacred command, Gonzaga College would feel that in the case of the present degree, honor was personally and necessarily due—a painstaking post-graduate student in New York, a

careful, conscientious observer in the world-famous clinic of Vienna, a graduate in pharmacy as well as in medicine; a most devoted and disinterested practitioner for many years in Washington, he has endeared himself by his quiet unassuming manner and spirit of deep devotion to the sick and afflicted, at the same time winning golden opinions for his rare skill and ability. Though not an alumnus of the College, he has for well nigh a score of years given valuable services day and night to our community. It is fitting, then, that he be enumerated in the honor roll of Gonzaga. And thus it is with deep appreciation and singular satisfaction Gonzaga College confers the Doctorate of Laws upon Daniel Dominic Mulcahy.

CHARLES IGNATIUS GRIFFITH, M. D.

All good things, it is said, go in pairs, and hence it is that Gonzaga in selecting members of the medical profession for distinction at her centenary, finds two names of eminent and highly deserving physicians to wreath with the laurel of the doctor's crown. An alumnus of Gonzaga, a valiant battler in his early youth in the bivouac of life, a brilliant student and even more brilliant professor in the medical department of our sister institution—Georgetown University—a high officer of the Knights of Columbus, and an earnest and enthusiastic promoter of all the manifold works of benevolence and patriotism of that splendid organization, an ideally faithful alumnus of Gonzaga, Alma Mater pays affectionate tribute to his many merits by bestowing the Doctorate of Laws on Charles Ignatius Griffith.

MARTIN CONBOY, ESQ.

Happiness such as is that of Alma Mater at the glad termination of one hundred years of fruitful labor can best be manifested by widely diffusing itself among as great a number as possible. Yet if but few there were to feel the genial warmth of Alma Mater's love and tenderness on this momentous occasion, one name would stand conspicuous among that few. An illustrious alumnus of our College, and crowned by her with the Master's wreath, he passed to our sister institution, Georgetown University, there receiving in addition to Bachelor and

Master of Laws the degree of Doctor of Philosophy. As a lawyer he has ever been pre-eminent in all the varied gifts and excellencies that go to make the ideal man-of-law. After winning the fairest encomiums of peace, he acquired fresh distinction by the efficiency and wholeheartedness with which he administered the draft law in his adopted State of New York. As a protagonist of truth against the disseminators of Socialistic error he has likewise merited richly at the hands of the institution which first formed his budding genius and now rejoices in the happy fruition of his splendid gifts. We clothe with the degree of Doctor of Laws, Martin Conboy of New York.

REVEREND ALBERT EDWARD SMITH

This, we are told on all sides, is pre-eminently the day of the journalist. Journalism is the one really powerful form of literature, and indeed we see everywhere around us the mighty results, for good or evil, of the all-pervading influence of the press. St. Paul, that mighty genius and apostle, if he were living today, we are assured, would change the methods of his apostolate and devote himself exclusively to journalism. Whatever we may conjecture of the Master, Gonzaga College is glad to recognize among her alumni a loyal disciple of St. Paul, a true emulator of his zeal and devotedness, who has given himself to Christian journalism and merits in consequence from his old Alma Mater recognition for the spurs he has won in this unwonted field of Christian enterprise. Co-author of the biography of our late beloved Cardinal, and director and editor of the "Baltimore Catholic Review," a paper which under his gifted management has enlarged its sphere of influence and widened its scope, Alma Mater gladly bestows the well-merited degree of Doctor of Letters on Reverend Albert Edward Smith.

MICHAEL WILLIAMS

Interesting and pleasant it is to watch the development of a genius as it slowly unfolds itself like a blossoming flower to the observer's gaze. The man whom Gonzaga is about to honor is such a study for all who can read aright the genesis of high character. Those who know him well and who have been

privileged to follow closely the gradual evolution of his literary genius as he slowly fought his way back from agnosticism and anarchy to the true Faith of his childhood's days have felt that over and above the record of a soul's struggle—and that is always the meat of literature—there was in the chronicle some of the best journalism of our pre-eminently journalistic age. And consequently one who had thus gained leadership in the journalistic world may well merit at the hands of Gonzaga full recognition of his work and worth. And when we turn from journalism to earnest and fruitful labor for country and civilization in the late great conflict, we are met with the proofs of signal ability manifested by ceaseless activity among the Catholic War Workers and the National Catholic Welfare Council, an activity which did so much to inspire and organize Catholic welfare work both during the great war and since. Many works of rare literary ability and charm have emanated from his fertile brain and pen, of which "The High Romance" and "American Catholics in the War" will rise at once to memory. And therefore Gonzaga feels that she honors herself in advancing to the degree of Doctor of Letters, Michael Williams.

CHARLES MAGRUDER MATTINGLY, ESQ.

Closely allied to the degree of Doctor of Letters is that of Master of Arts, the highest degree that in ordinary course many universities bestow. And this degree Gonzaga is now to confer on one of her most popular and talented sons. A graduate in the Class of 1902, Alma Mater sent him forth, his mind enriched with learning, his heart the home of sterling virtues. With keen-sighted vision prophetic of his future success, he chose at once the profession for which nature as well as education had so richly endowed him. After pursuing with distinction his legal studies in the Georgetown University Law School, the young Bachelor of Arts was duly graduated and chose as the field of his future labors the city of Cleveland, Ohio. There he has made an honored name for himself, no less by reason of his judicial attainments than by his splendid eloquence and conspicuous probity. A credit to Gonzaga, Alma Mater takes

just pride in bestowing the degree of Master of Arts on her loyal and distinguished son, Charles Magruder Mattingly.

THE INTRODUCTORY ADDRESS BY THE REVEREND PRESIDENT

We are gathered here tonight to celebrate the hundredth birthday of Gonzaga College. It has fallen to my happy lot, however undeserved, to be President of Gonzaga at this auspicious time and it is your happy privilege as Alumni and friends of Gonzaga to share in her joy on this occasion.

These are glorious days. The seed time has passed. We are reaping the harvest. From as far as New England in the North, Oklahoma in the West and Panama in the South, Gonzaga's sons come loyally trooping home to pay homage to their Alma Mater and to renew their strength like the eagle, by spending once again a few hours within her hallowed walls. Dignitaries of Church and State have honored Gonzaga with their presence these days. Former Rectors and members of the Faculty have shown by their presence their continued interest in Gonzaga and she deserves it all for she has had a glorious history, she has achieved great triumphs and her history and the good she has done will not be known in full till the last trumpet shall sound.

To read the roll of Gonzaga's students in the pioneer days is to read the names of Washington's prominent citizens for a generation, as one historian recently wrote us. To quote from another letter, we are told that Gonzaga in the men she has given to the Jesuit Order has a higher average for talent than any other school in the country. And in Washington today there are no citizens more talented, more respected than Gonzaga's Alumni.

True it is that of late years we have been overtopped in size of buildings and number of students by other schools. So too are some of our Thirteen Original States outclassed in size and opulence by their newer Western Sisters, and yet it will ever be true that our great Republic owes its priceless liberty to the Thirteen Original States. So too will you never strip Gonzaga of the glory that is hers of being a pioneer in the educational field here in the heart of the nation.

Nor have her achievements yet ceased. She needs not nor ambitions vast expansion in her student roll or in the size of her buildings. Not in her student roll, because personal contact with great teachers is seldom attained in large schools where too often the great teacher is set aside for research work with a handful of post graduate students. Nor does Gonzaga wish vast buildings. She does not forget that the greatest scholarship the world has ever known was nurtured in Athens where geniuses such as Plato and Socrates and Zeno and Aristotle, names that even yet conjure up visions of gigantic mentality, held their classes in groves or the porticoes of temples, where none of the equipment or marvelous material resources were at hand which so many today are prone to imagine are essential to education.

To make a college great one thing is needed—great teachers—and these Gonzaga has had by the score, men of talent, men of character who lived what they taught. These men God blessed with good material and of their pupils they made men. They made men because they recognized the true purpose of education in all its fulness, which is to draw out the threefold power of man: the physical power that the body may be strong and the brain sound to be a fit instrument for the soul; the mental power, that error which stalks abroad in the land may readily be recognized, rejected, vanquished because the mind is made for truth; they drilled the mind with hard exercises that something worth while might remain to the student, a sturdy mentality, after he has forgotten what was between the covers of his textbooks; the moral power, above all, that evil might be resisted because our wills are made for good. Gonzaga's teachers made men because they recognized that we have not here a lasting dwelling place, our true home is beyond the stars, and so they taught these men to become good citizens of earth with the sole purpose that they might thus become good citizens of Heaven.

Yes, glorious has been Gonzaga's past in the real men that she has formed in every walk of life. Glorious is her present as her sons gather around her to share in her joy and to pay her the precious tribute of their gratitude. That her future

may be even more glorious is the earnest prayer of her Faculty and of you, I am sure, her friends!

GONZAGA COLLEGE AND THE YESTERDAYS OF A HUNDRED YEARS

The English Ode by Father Hill, S. J.:

I

A hundred years of honest toil,
In hearts that proved responsive soil,
Becoming tribute at some artist's hand,
On triumph-day Gonzaga keeps, demand.
And first her rulers claim our song.
These builded well and builded strong.
While lesser glory with swift time decays,
Their fame is lasting as eternal days;
Gonzaga lives to shout aloud their praise.
They kept the torch of learning bright,
And now enjoy
Unbroken peace, perpetual light
In love's employ.

II

And next in slow procession come,
Her teachers bent, and bowed, and dumb.
Their solemn silence is more eloquent
Than speech in temple or in class they sent,
To loosen penitential tears
Or thunder into pupils' ears.
Their present silence whispers listening hearts,
Discoursing sweet what wisdom grace imparts,
Where love of God is letters; virtue, arts.
While mortal men, to few they preach
And truths rehearse;
Immortal now, they live to teach
The universe.

III

I watch their charges seeking truth,
In all the flush of buoyant youth;

Untamed savages, till puissant rule
Subdues them to the discipline of school;
Then settling down to sober care
And earnest labor, to prepare
Their minds and hearts for stout campaigns ahead.
All, all for justice's sake fought fast and bled;
And all were gallant winners, quick or dead.
Some, hidden now from mortal ken,
But answer roll;
They lived, they died Gonzaga men;
God rest each soul!

IV

God followed them to school and out,
Truth kept them from religious doubt.
Gonzaga's doors are ever open wide
To Jesus, Joseph and his Virgin-bride.
And piety is more esteemed
Than all the love fools ever dreamed.
Faith keeps the demon pride in tight control;
With eyes intent upon time's nether goal,
Her care of body yields to care of soul.
God luring them at every turn,
Her children die;
With God for first and last concern,
They hell defy.

V

Our hearts' first love, the highest good,
Mind e'er conceived or understood,
Is God; and next to God the neighbor comes.
Because our country every neighbor sums,
Devotion to Old Glory's folds
Our tight affection has and holds.
Our country's battle-flag, the Saviour's cross,
Our richest treasures are. All else is dross,
And, come or go, is not reputed loss.
Twin emblems with a sacred light
Our visions fill,

The steepled rood, the dome of white
On neighboring hill.

VI

Maintaining still that truth is God,
That seeming science is but fraud,
On simple faith our knowledge all we build,
Reposing trust in Him, who seas in anger stilled.
No phonograph more faithful spells
The singer's song, or clearer tells
The tale confided to its secret ears,
Than Scripture renders through the listening years
The voice of God to him who docile hears.
Each page, a record most exact
Of message sent
To earth, and by God's wisdom backed
To full extent.

VII

Faith is God's word; and science, man's.
Revealing the Creator's plans;
And, as between God's word and word of man,
Truth camps with God, since first the world began.
When science follows faith, we stand
Her servitors in heart and hand.
True science never yet the faith denied,
False science did; and swift the death it died,
A victim to the truth it rash defied.
Gonzaga loved, and still shall love,
To seek the truth
At God's own lips, truth's fountain of
Perennial youth.

VIII

Leal sons, to tender mother true,
Gonzaga shouts aloud to you:
Hold fast to duty until life departs;
Look to your bodies, and your minds, and hearts.
With greedy care guard well your health,
That richer heritage than wealth

The godly living of your sires bequeathed.
The sword of truth keep sharp, and keep unsheathed,
Your years with honor blent and virtue wreathed.
Live flights above the ignoble crowd,
And then, oh then,
You're sons to make your mother proud—
Gonzaga men!

OWEN A. HILL, S. J.

AD ALMAM MATREM, COLLEGIUM GONZAGAEUM,
CARMEN SAECULARE

The Latin Ode by Father Barrett, S. J.:

Laetemur omnes; Mater amabilis
Annos celebrat centum ab origine,
Prolesque circumstat fidelis,
Deliciae simul ac corona.

Quis non ovabit? Mater ovat bona,
Et filiorum gaudia personant;
Haec festa sunt fontes amoris,
Gaudia sunt lacrimaeque rerum.

Cernit juventam cuncta pati citam,
Cernit senectam cedere nesciam,
Gestitque se Matrem vocari,
Matris amor tener unit omnes.

Nos alma Mater suaviter acciet
Notas ad aulas; excipit: "Adsumus;"
Agnoscit et vultus suorum
Nomine quemque vocans vetusto.

"Ridete," dicit, "discipuli mei,
Ultrō triumphet pax; amor imperet;
Curisque non aegre relictis
Este hodie pueri beati.

Quaecumque vobis sors vaga contigit,
Angusta egestas, laetave faustitas,
Est una cui vos estis omnes
Divitiis pretiosiores."

Loyola Magnus percupiens decus
Augere Christi viribus acrius
Conatus est Ipsi lucrari
Nobile cor pueri innocentis.

Pro corde vidit bella geri undique;
Praeda est cor istud. Cor pueri tenens
Est Rector invictus futuri,
Indubius dominator orbis.

Mundus duobus floret amoribus;
Hinc civitates sunt in eo duae;
Unius est Christo sacrare,
Alterius temerare corda.

Haec corda fallax insipientium
Doctrina reddit perfida patriae,
Et jura naturae Deique
Ejicit e medio, negatque;

Ausu nefando praecavet ut pia
Corda innocentum sint sine numine,
Exsultat e coelis tulisse
Astra, jubar radiosque solis.

Decepta pubes nunc jacet; exsulat
Pax alma terris; Religio manet
Spes sola; Amor regnet; Fidesque
Sancta feret populis triumphum.

Flammescat ignis, quo pueri calent,
Divinus: ardet jam pater; et bonae
Cor matris ignescit; Deoque
A pueris renovatur orbis;

Ardore sacro cum puer aestuat,
Fornacis instar calfacit omnia,
 Illuminat, pellit tenebras
 Laetitiaque domos adimplet;

Fit praeco Christi; vita, probatio
Divinitatis; praesidium est, decus
 Ecclesiae; Magnes reducens
 Pectora ad Omnipotentis aras.

Ignatii mens nota sodalibus
Commovet illos jam Patris aemulos:
 Altaque Washingtonii Urbe
 Aedificare scholam juventae;

Sacrare cunctos discipulos suos
Christo, voventes se dare victimas,
 Ut cordibus puris eorum
 Exoriatur imago Christi.

Ignatii ars est vincere se prius,
Antiquitatis carpere dein opes,
 Illasque depurgare caute,
 Ne noceant pueris pudicis.

Longos per annos haec schola januas
Pandit juventae discere quae velit
 Nolitve; complerunt magistri
 Grande ministerium docendi.

Ad te quotannis ingreditur puer,
Mater;—sequestrum jam tibi traditur;
 Inter parentes atque coelum
 Huicce salutis eris sequestra.

Hunc educabis,—cor sitit omnia—
Quocumque duces, Te sequitur cito;
 Frenare debebis volantem,
 Cogit eum puerilis ardor.

Eheu! sed alter non studet, est piger;
Hic puniatur suaviter; inscium
Urgere debebis morantem,
Hunc fac amet, quia amans studebit.

Quis non amabit currere per vias,
Quando triumphans Caesar ab ultima
Mundi plaga Victor redibit,
Excipiente virum Urbe digne?

Quis non amabit cernere Trojadem
Utrumque et agmen belligerans? Puer
Aspectat heroes et Urbes
Aspiciensque puer fit heros,

Fit civis Orbis. Graecia, Italia
Tradunt libenter civica jura ei;
Haec promptus exercet; novusque
Historiae reseratur Ordo.

Ex asse magnis perfruitur bonis
Spectatus haeres: arte, scientia,
Omni vetustatis decore;
Praeteritum in puero revivit.

Audax Achilles pugnat; Horatius
Ridet facetus; Tullius intonat;
Asportat Aeneas parentem;
Grandiaque eloquitur Pericles.

Cor nationis cor pueri est; puer
Et nationes sunt quod amant; puer
Si corde sit Christo sacratus,
Natio erit sacra corde Christo.

Loyola novit corda nutantia
Castae juventae dirigere ad Deum;
Dilecta Gonzagae propago
Gestit amare Deum per aevum.

Et filiorum corda calentia
Loyola novit segniter urere;
 Ut sacret ad munus magistros,
 Hique sacrare queant alumnos.

Exempla ducunt per levia, aspera;
Collega Christi pertrahit ad crucem,
 Ut Martyr, inflammat scholares;
 Quo praeit ipse, sequuntur ipsi.

Multos per annos sueta peti stetit
Mater fidelis muneribus suis,
 Magnaue paupertate pressa
 Dives amore fuit studentum,

Dives magistris et ducibus suis:
Vixere fortes insuperabiles
 Vivuntque, Gonzagaea pubes,
 Nam memores amor esse mandat.

Kohlmannus audax pro patria et Deo
Rexit magister primitus has scholas;
 Accitus hinc Roman futurum
 Pontificem edocuit Leonem.

Ast inter omnes unus et unicus
Lyncaeus alta stat sapientia
 Ornatus, dilectus magister,
 Quem siluisse nefas putarem.

Horas vel annos quis numeraverit,
Quos sponte nostris ipse dedit scholis?
 Sex lustra Gonzagae dicavit
 Egregius juvenum magister.

Est alter ausus magnanime; novas
Exstruxit aedes; et vetus et recens
 Collegium grates parenti
 Jam referunt meritas secundo.

Loyola formans ingenium docet
Pugnare dulci pro patria, mori;
Et monstrat ardenti juventae
Militiam digito futuram.

Ignatii sunt castra Dei scholae;
In bella mittit discipulos; eunt
Hinc milites Christi parati
Praelia inire Dei superbe.

Quocumque campi sanguine militum
Sancto rigantur, summa pericula
Victura Loyolaea pubes
Vel peritura sibi petivit.

Crux signat illos; nobilitans vigor
Confortat artus e cruce profluens;
Crux arma, crux spes, crux triumphus
Causa, corona beata, crux est.

Praecepta Christi sensaque dirigunt
Jam corda eorum vera petentium;
Ecclesiae gemmae viriles
Signa levant crucis usque in altum.

Exempla ducunt; belligerantium
Est meta Christus; Dux Aloysius
Coelestis, e prosapia alta
Progenitus dedit in Patronum

Nobis seipsum. Credidit et suos
Nobis honores, alma sodalitas;
Reddamus integros eosdem,
O socii comitesque cari.

Gonzaga Mater, jam tibi filii
Adstamus omnes hic, juvenes, senes,
Portamus e vita maniplos
Historiam recitamus ipsi.

Postes apertae sunt, redeuntibus
Extensa matris brachia amantia,
Arridet exclamans: "Venite
O pueri, meae opes amorque."

Ecquid moramur! Victor adest timens
Vitaque victus! Quemque pudet sui;
Majora debebamus ipsi,
Se sua quae dedit ipsa nobis.

Nos nostra, mater, cuncta damus tibi:
Indigna te sunt omnia quae damus,
Indigna sint: Mater receptat;
Dignat, inaurat amor vetusta.

Nos erudisti quaerere in omnibus
Christum; atque sancti fida gregis sui
Membra esse; pastorem supremum
Viribus indomitis tueri.

Tu civitatis legibus obsequi
Nos erudisti, cernere commodum
Commune respersumque stellis
Jam sine labe tenere Signum;

Curare ut illinc servitium exsulet
Quocumque in auris conspicitur volans;
Regnet libertas; ibique
Justitia atque amor arma trudent.

O cara Mater, progenies tua,
Defuncta, vivens, se tibi consecrat;
Et corde devoto precatur
Omnipotentem ut amore Patris

Te ditet almo, sospitet, ampliet,
Donis supernis muneret, ambiat;
Te prole fortunet fideli,
Teque tuosque beët benigne.

Loyola noscat nos sobolem suam;
 Gonzaga gaudens ait; "Pater, haec tua
 Est vera Washingtonii urbis
 Progenies Aloysiana."

WASHINGTONII,
 a. d. XVI Kal. Dec. MDCCCCXXI.

TO ALMA MATER

English Translation (R. J. M., Woodstock College.)

1—4:

It is a day of gladness. Our cherished Alma Mater rounds out full five score years and in the presence of her devoted children finds her wealth of happiness, her wreath of glory. It is a day of exultation, Alma Mater triumphs as she rehearses the proud successes of her sons. Their honors are the well-springs of her love, a love that has swelled with their joys and wept with their sorrows. Here, her kindly eye meets the eyes of her impulsive youthful sons; there, of her staunch "Old Guard." She is proud of such valiant sonship and binds her children heart to heart by the cords of her Mother-love. Gently her voice summons us all back to her well-known halls; she welcomes our answering "Present!"; recognizes her every child, and calls us one and all by old half-forgotten names.

5—6:

"My dearly loved children," she says, "be glad today with me. Let peace reign supreme among us and love rule every heart. Become once more a troupe of happy boys with never a thought of care. Whether wayward Fortune has plagued you with want or gilded your ladder of life, to me you are all precious with a love no riches can measure."

7—11:

Great Loyola, burning with zeal for God's greater glory, strove with might and main to win for Him the upright heart of spotless boyhood. Battling for this heart were the hosts of war and waste and the heart was the prize of victory. The

master who moulds the heart of the boy, becomes the dominant force in making the man, the unquestioned wielder of world power. For the hearts of the world are wooed by two outstanding loves; and so there arise two strongholds of opposed ideals—the one, a thirst to consecrate all hearts to Christ; the other, a passion to desecrate them by sin. Insidious apostles of error lead astray all sin-stained hearts and make them turn traitor to their country, reject the rights of nature and of God, the Deity's domain deny. They bring into play every deceitful wile to steal clean, manly boyhood from the protecting influence of God. Gleeefully they strip the boy's heaven of its stars, its radiance and its beams of kindly light.

12—13:

The youth of the nation is encompassed with deceit. Now that hallowed peace is not to be found at home, Religion stands out as the watch-tower of his hopes. Love must be the inspiration of his life and deep, abiding Faith the charm by which he will preserve honor for his dear ones. Flame up, oh spark divine! Burn with ardor the spirits of our youth! The fiery tongues leap from our father's heart and stir responsive fires in our loving mother's breast, while the consuming fervor of our young men renews for God the face of the earth.

14—15:

A young man, inflamed with the desire of God's glory, is a fiery furnace radiating on all sides the glow of his life, the brilliancy of his example. Before his face all shadows flee and gleaming peace follows his footsteps from home to home. He stands forth, heralding Christ. His way of life is proof positive that Christ is God; he is the guard and glory of Christ's Church; the magnet irresistibly attracting souls to the altars of the Almighty.

16—19:

The ideals of St. Ignatius remain the ideals of his followers. Ever eager to emulate his achievements they reared in Washington, our Capital city, a college for her youth, and they pledged their scholars in fealty to Christ; vowing away their

own lives in the endeavor to engrave on the young hearts entrusted to them, the unfading image of Christ. They had learned from their founder the secret of success. When they had curbed their own natures, they were to plunder the past of its literary wealth, prudently rejecting all coinage that by rust or tarnish could soil a boy's clean heart. Year in, year out, the College doors were opened wide and young men flocked within endeavoring to hear great truths. Year in, year out, devoted teachers followed the footsteps of the Great Master.

20—25:

Ah, fond Mother, to your arms your children ran for comfort, came as a trust committed to your care and sought from you the guardianship that would bear them safe from childhood homes to the Kingdom of God. How well you kept your trust! Under your leadership, their ambition is boundless. After you they soar, till, puffed by boyish eagerness, they fly too far, and you turn their fledgeling wings to moderate heights. Then, alas, you have the sluggard who loathes his task. Gently you must correct him, speed his lagging footsteps and arouse his unawakened interest, for once interested, he will be quick to toil. How eager they all must be to retread the ways triumphant Caesar trod on his return from conquests on the World's farthest-flung fields, when all Rome welcomed with acclaim her chieftest hero! How their eyes will glisten to see once more Great Troy—her defenders battling bitterly her besieging host! The heart of the boy looks out on old warriors and old civilizations and in his dreams, he grows to hero-proportions, becomes a "child of destiny." Greece, Rome gladly make him their own. He prides himself on his new-won renown and unfolds a brilliantly new page of history.

26—27:

As the worthy heir of all antiquity, he enjoys to the full his valued heritage; the arts, the sciences and all the beauty of ancient lore. In him the past is reborn. He fights his battles, a bold Achilles; he has Horace's smile and wit; Cicero-like he thunders down all opposition; with Aeneas he rescues his

father from the sack of doomed Troy; he speaks with the grace and distinction of old Pericles.

28—30:

The heart of the boy is the heart of the country; they are what they love; if the boy's soul is dedicated to Christ, the whole country is holy in the sight of God. Loyola blazed the path that must ever entice youth's wavering hearts straight to the Heart of Christ. The beloved race that bears Gonzaga's name is proud of the record that proves its lasting love of God. Where Loyola sensed growing desire in the hearts of his sons, he knew how to magnify desire to enthusiasm, and so sanctify his followers for the ministry of Christ that they in turn would inspire others.

31—33:

The Apostolate of example bears its fruit in the midst of trials and on the summits of success. The companion of Christ, like the early martyrs, wins his pupils' ardent following even to the Cross for in his footsteps they proudly find their way. Their ever-faithful Mother, burdened with the poverty and sacrifices of years untold, suddenly finds herself enriched lavishly by the fond affection of her scholar-children, enriched by the devotion of her teachers and leaders. Stout hearts were the hearts of old and valiant spirits still conquer for her, proud sons of Gonzaga, whose watchword "loyalty" keeps them ever mindful of their pledge.

34—37:

Kohlmann, zealous patriot and priest, was the first Rector of this college. He was later called to Rome and became the teacher of Leo XIII, the future Pontiff. And among other prominent professors, one stands out as pre-eminently gifted—our beloved master, Lynch. Were I to fail in mentioning his name, I should be guilty of sin. For who can number the countless hours, nay years, that he so freely sacrificed to our classes? Thirty glorious years of service, this marvelous moulder of men dedicated to Gonzaga. Again there looms up another, a giant who reveled in mighty deeds and erected new

buildings. To him their second founder, the entire college, old and new, extend merited gratitude.

38—44

In the Ignatian schools, deep-rooted is the lesson that it is noble to struggle, and, if needs be, to die for one's country. Here, fervent youth traces, under the master's guidance, the map of coming warfare. The schools of Ignatius are the camps of God. They send their boys to battle. From college portals they march forth, soldiers of Christ, trained for distinguished service in His army. Wherever battlefields are crimsoned by the hallowed blood of warriors, Ignatian-formed troops are found volunteering for perilous service or laughing in the face of death. Their seal is the Cross. The strength of their vigorous bodies has its service in the Cross. Their protection, their ideals, their purpose, their badge of honor—all come from the Cross. The commands, the simplest wishes of Christ form the guiding principle of their eager spirits. They tramp under the erect standard of the Cross, young Crusaders, who shine like jewels in the Church's crown of glory. They are true to their traditions. The goal in their uphill struggle is Christ Himself. Aloysius in Heaven captains their forces:—for he, the first born of noble lineage offered himself to us as Patron. He entrusted to us, his cherished company, his own reputation. Oh, my brothers and comrades, let us preserve it faithfully, unspotted and unstained.

45—48:

Mother Gonzaga, we thy children surround thee; we are all here, old and young; back from the fields of life with our meager harvestings, we gather to rehearse thy proud history. Thy doors, opened for our homecoming, are the awaiting arms of a loving mother, who greets us smilingly with "Welcome, my children, my riches, my heart's love"! Why do we falter? Successful and unsuccessful, we pause here in hesitation—each one conscious that his debt to thee is still unpaid. Thou gavest thyself and thy all to us. We, in turn, surrender everything of ours, Mother to thee. Our all is insignificant, a worthless offering. Let it be so! Thy love welcomes it, ennobles it, encases it in gold.

49—51:

Thou hast taught us to seek Christ down every lane of life, to be trusted members of His flock, to fight with whole-souled energy for our Master and Shepherd. Thou hast taught us obedience to the laws of the land, to look ever for the Common Good, to shield from every insult the Star-Spangled Banner, to strive that, wherever our flag opened to the breeze, suppression might cease and freedom hold full sway; that justice and benignity should obliterate all stains of war.

52—54:

Ah, dear Mother, thy children past and present renew their fealty to thee, and earnestly beseech Almighty God to enrich thee with His holy paternal love, to give thee prosperity and new fields of conquest, bless thee with heavenly resources, guard thee beneath His mantle of protection. May He surround thee with sons who are loyal! May He look with eyes of love on thee and thy children! And may Loyola recognize us as his own chosen followers, when Gonzaga, glorying in jubilee, exclaims "Father, these sons of Washington, are thy sons also, the princely brotherhood of Aloysius."

GREEK ODE

(Original and Translation by Father Becker, S. J.)

Εἰς τὴν Ἑμῶν
Διδάσκαλόν τε καὶ Μητέρα
Μέλος Τενέθλιον.

Τήμερον παίειν χθόνα χρὴ μέλαιναν,
νῦν ἔτη μήτηρ ἑκατὸν περαίνει,
πότνιαν τίς δὴ τροφὸν οὐ θελήσει
μητέρ' αἰδεῖν;

Μητρός αὖ πάντες κλέος ἐκτελείτε
ἡμέρᾳ ταύτῃ μέγα καὶ φαινόν,
δεῦτε δὴ θυμῷ πρόφρονες τ' ἀδελφοί,
δεῦτε τ' ἐταῖροι.

Ἐς δόμους ἄλλοι κομίσαιντο χρυσὸν
 ἄσπετον, πλοῦτον παρ' ἀλὸς κέλευθα
 νῆες ὠκείαι φορέησι νήσων
 τηλόθ' ἐούσων·

Ἀλλὰ μὴν ὄλβος φθινύθει, μαρανθεὶς
 οἴκεται πλοῦτος χρόνιος, τέλος δὲ
 νηλεὲς ἐλθὼν θάνατος βροτοῖσι
 κῦδος ἀμαυροί.

Δωρεῶν πασῶν σοφία κρατίστη·
 ᾧ θεὸς νοῦν γὰρ σύννεσιν τ' ὀπάξει
 ὥς πτεροῖς ὄρνις πέτεται γ' ἐπαρθεὶς
 φροντίδος αὔρα.

Οὐκ ἐπιστήμων μόνον ἀξιοῦνται,
 μείζονας γὰρ τοὺς ἀγαθοὺς καλοῦμεν,
 μητρὸς οὖν σεμνῆς χάρις εἰσὶν αἰεὶ
 σῶφρονες υἱοί.

Μῆτερ ἡμῶν, σὴν ἀρετὴν ἐπαινεῖν
 εὐσεβεῖς παῖδες θέλομεν, θεὸς δὲ
 οὐρανοῦ δοίη ποτὲ πᾶσιν ἡμῖν
 δώματ' ἱκέσθαι.

Today with dance and song we tread the ground when our mother rounds the cycle of her hundred years. Who would not sing her praise, our nurse revered, our mother dear?

Let all fill high the mother's cup of praise, her broad renown and lustrous fame to-day. Together all, my brothers, together, comrades, loyal sons!

Others may hoard uncounted gold within their palace walls. Over the ocean paths swift ships may bring to others wealth from isles afar;

But the world's bliss wanes, riches age-old must wither, at the last grim death comes and blights our mortal fame.

Wisdom is greatest of the gifts of the time. He, on whom God bestows mind and understanding, wings his flight—like a bird on nimble pinions—upborne to realms of thought.

But not the subtle mind is honored most. Better we judge men of virtuous lives. A mother's fairest crown are goodly sons.

Oh, mother beloved, we thy children, in filial duty bound, proclaim thy worth. May God grant to us all to mount unto heaven's mansions, whither thou dost lead.

"A CENTURY SONG FOR GONZAGA"

(Written for the Centennial by the Rev. Francis P. Donnelly,
Rector of Gonzaga College, 1915-1916)

We pause at the close of a wearying day
And rest from the strife in the twilight's calm grey,
And gladly we sing, o'er the spoils of the fray,

A century song for Gonzaga.

Up, up for the dawn of a promising sun
That brings brighter days to Gonzaga,
When we too shall win, as our fathers have won,
A hundred more frays for Gonzaga.

Above us the autumn is tingeing its leaves;
Our barns are replete from the floor to the eaves;
We reapers are singing for harvested sheaves,

A century song for Gonzaga.

Out, out with the plow to the unbroken fields;
A new spring appears for Gonzaga;
And sow, with full hands for the richest of yields,
A hundred more years for Gonzaga.

Now out from the past winding proudly along
We vision her sons as in throng upon throng
Far upward they mount chanting loudly their song,

A century song for Gonzaga.

And higher, still higher the road beckons on
To star-realms of light for Gonzaga;
And we must be peers of the best who are gone,
And hold heaven's height with Gonzaga.

It is much to be regretted that we have no stenographic report of Mr. Cockran's oration. Those that were present were treated to a splendid discourse on present day evils in the world at large and the one great remedy, education—Catholic education at that. Mr. Cockran was truly eloquent in his denunciation of the sham reformers and sham reforms that are cropping up everywhere with each dawn of a new day. With invincible argument and in eloquent tones he showed the futility of all measures proposed that ignore the fundamental and practical ideas of God and religion. Mr. Cockran's speech was marked by copious and powerful illustrations from history and was listened to with the closest attention. After paying a graceful tribute to Catholic educators in general and the Jesuit system in particular, Mr. Cockran closed with a striking peroration, visioning the day when through the powerful instrument of education of the right kind, peace and harmony should unite all men in Christ the Lord.

Greetings and congratulations to Gonzaga College from Georgetown University:

RECTOR
DOCTORES ET ALUMNI UNIVERSITATIS
GEORGIOPOLITANAE
ORDINI SODALIIUM
COLLEGII GONZAGENSIS
S. IN DNO. P. D. D.

Quamquam inter omnes qui se per orbem terrarum literis atque humanitati dederunt extitit vinculum quoddam commune

atque singulare quo idem sentiunt, idem gestiunt, tamen Universitas Georgiopolitana et Collegium Gonzagense plurimas ob rationes quam maxime devinciuntur. Diuturnitate enim temporis et loci propinquitate quibus sodales ejusdem Societatis Jesu et comites hac regione orbis terrarum vexilla regis nostri junctis manibus extollere haud frustra conati sumus, studiorum praeterea ratione illa praeclarissima et nobis communi quae per saecula roborata in dies magis magisque approbatur atque ubique aemulatur, consuetudine denique illa qua alumnos vestros in sinu nostrae univeritatis guadentes recipere usi sumus ut matribus gloriam duabus sat amplam profecto reportarent novum quidem vinculum atque solidissimum constitutum et perfectum est, quo hocce fausto die impellimur laudes vestras et nostrum gaudium imprimis amplificare et commemorare. Quis est enim qui mutabilitate rerum omnium mūdanarum leviter quidem perpensa qua annorum series et fuga temporum monumenta manibus hominum exstructa tam facillime diruere possit cum vestro Collegio maxime non congaudeat quod per centum annos per vicesimam quidem partem totius aetatis Christianae superstes floruit? Ac si cuiquam vix obscurum est quam splendide lumen laborum vestrorum illuxerit tum in operibus sat plurium alumnorum vestrorum tum praesertim miro quidem modo vita eorum quos a cunabulis fere vestrum Collegium erudierit ut sodales ipsius Societatis Jesu plurimis in agris semen quod est verbum Dei sermone scriptisque disseminarent nutrentque haud minus clarum est quomodo nomini illi Seminario Washingtoniensi quod primum vestrum erat veritatem realitatemque etiam mutato nomine usque reddideris. Et si haec sunt fundamina gloriae vestrae quae alia precor sunt solidiora, quae alia majori laude digna! Sed pace tua sunt alia quidem majora. Hisce enim diebus oculi omnium nationum in hanc urbem Washingtoniensem vertuntur, in eam premuntur gressus populorum: jam veniet nova aetas: jam incipit nova urbs: et in illa nova aetate et in illa nova urbe Washingtoniensi Collegium Gonzagense vigeat, crescat, floreat!

Dabamus Washingtonii a. d. XVI Kal. Dec. MCMXXI

JOANNES B. CREEDEN, *Rector*.

MASS OF REQUIEM FOR DECEASED ALUMNI AT 9.00 A.M.
 Celebrant..... Rev. William J. Tynan, S. J.

UNDER THE AUSPICES OF THE GONZAGA COLLEGE ALUMNI
ASSOCIATION

Toastmaster..... Mr. Walter I. Plant, '99
"The Centenary of Gonzaga"..... Rev. Paul R. Conniff, S.J.
"The Ideal Jurist"..... Justice Wendell Phillips Stafford
"The Knight Without Fear and Without Reproach"
 Jas. A. Flaherty, Esq.
"The Catholic Statesman"..... Hon. Charles F. X. O'Brien
"Alma Mater"..... Hon. Martin Conboy, '94

Rev. J. Charles Davey, S. J.	Moderator
Mr. Walter I. Plant, '99	President
Mr. J. Eugene Gallery, '15	Vice-President
Mr. Clarence F. Donohoe, '93	Treasurer
Mr. Charles J. Considine, '14	Secretary

Senator William M. Calder	Justice Charles H. Robb
Hon. W. Bourke Cockran	Justice Jennings Bailey
Hon. Charles F. X. O'Brien	Justice Frederick L. Siddons
Hon. James O'Connor	Justice Wendell Phillips Stafford
Admiral William S. Benson	Hon. Harry J. Boland
Chief Justice Constantine J. Smyth	Hon. James A. Flaherty
Justice Josiah A. Van Orsdell	



BANQUET CELEBRATING THE HUNDREDTH ANNIVERSARY OF GONZAGA COLLEGE, NOVEMBER 17, 1921

Rev. Timothy B. Barrett, S. J.
 Rev. Edward S. Brock, S. J.
 Rev. William J. Brooks, S. J.
 Rev. Francis X. Cavanagh
 Rev. Vincent G. Cleary, O. P.
 Rev. Paul R. Conniff, S. J.
 Rev. George L. Coyle, S. J.
 Rev. John B. Creeden, S. J.
 Rev. John A. Curren
 Rev. J. Charles Davey, S. J.
 Rev. Joseph N. Dinand, S. J.
 Rev. Augustus J. Duarte, S. J.
 Bro. Denis Edward
 Rev. John J. Fleming, S. J.
 Rev. Eugene A. Hannan
 Rev. Owen A. Hill, S. J.
 Mr. Edward J. Kenna, S. J.
 Mr. Robert S. Lloyd, S. J.

Glenn W. Ashley
 Eugene B. Auldrige
 Robert A. Bacon
 George S. Becker
 Leo J. Bittner
 William A. Blake
 Francis G. Boswell
 A. A. Bower
 John Boyle
 Edward L. Brady
 J. Chester Brady, M. D.
 Aloysius J. Brooks
 John H. Browning
 William F. Buckley
 J. Wise Byrnes
 James B. Cahill
 Thomas A. Cantwell
 Maj. John D. Carmody, U. S. A.
 John J. Carmody
 Joseph R. Castell
 James W. Cavey
 William L. Chamberlin
 Cyril G. Clark
 Francis J. P. Cleary
 Owen J. Cleary
 James E. Colliflower
 Francis J. Collins

Rev. Charles W. Lyons, S. J.
 Rev. Eugene DeL. McDonnell, S. J.
 Rev. John P. Meagher, S. J.
 Rev. John F. X. Murphy, S. J.
 Rev. George B. Neitzey, O. P.
 Rev. W. Coleman Nevils, S. J.
 Rev. James J. O'Connor
 Rev. John O'Grady, D. D.
 Rev. Joseph P. O'Reilly, S. J.
 Rev. David J. Roche, S. J.
 Mr. Robert L. Ryan, S. J.
 Rev. Albert E. Smith
 Mr. Robert T. Smith, S. J.
 Rev. Edward P. Spillane, S. J.
 Rev. Edward J. Sweeney, S. J.
 Rev. Richard H. Tierney, S. J.
 Mr. John F. Treubig, S. J.
 Rev. William J. Tynan, S. J.

Francis A. Connolly
 J. Edward Connolly
 Charles J. Considine
 P. Michael Cook
 Owen B. Corrigan
 Louis Costagini
 J. Fendall Coughlan
 Paul M. Coughlan
 George B. Cowles
 J. Raymond Daly
 Lt. Col. C. H. Danforth, U. S. A.
 John J. Darby
 Charles W. Darr
 William H. DeLacy
 William M. Deviny
 Thomas Dolan
 Clarence F. Donoghue
 Harry F. Donoghue
 John F. Donoghue, D. D. S.
 Clarence F. Donohoe
 Edward P. Donovan
 Thomas J. Donovan
 Frank A. Dougherty
 Rossa F. Downing
 Francis A. Duffy
 James A. Duffy
 Leslie J. Duffy

William J. Duncan	Edward B. Horen, D. D. S.
Martin Dyer	William J. Hughes
C. Louis Eckloff	Francis T. Hurley
Joseph P. Enright	Bennett S. Jones
Allen G. Evans	Francis de S. Kavanagh
Joseph J. Fahey	Leo I. Kavanagh
Charles Fahy	Maurice J. Keane
John J. Fainter	Edward Keeley
Aloysius J. Fealy	Edward Kelly
Martin S. Fealy	W. P. Kenealy, M. D.
Charles L. Ferry	J. Joseph Kennelly
J. Frank Ferry	James J. Kilroy, M. D.
T. Francis Ferry	James J. Kilroy, Jr.
Edmund A. Fitzgerald	William J. Kinsella,
John E. Fitzgerald	Albert H. Kirchner
Joseph B. Fitzgerald	William J. Koerth
Leo J. Fitzgerald	Carl A. Krogmann
Thomas H. Fitzgerald	Clement B. Krogmann
Carlisle Floeckher	Rudolph F. Krogmann
Charles W. Floeckher	Joseph B. Lanahan, Jr.
Thomas A. Flynn	Norman B. Landreau
Leo J. Fogarty	Thomas A. Lane
John J. Foley	Thomas J. Lane, Sr.
Robert J. Folliard	Thomas J. Lane, Jr.
Thomas B. Folliard	William D. Lawlor
Raymond Forney	Thomas S. Lee, M. D.
George R. Frank	Cletus D. Leshner
William J. Frizzell	Preston A. Littleton
John J. Fuller, Jr.	Thomas J. MacKavanagh
J. Eugene Gallery	John McCabe
William J. Gallery	John J. McCarthy
George A. Garner	Joseph J. McCarthy, M. D.
Bernard F. Garvey	Joseph M. McCarthy
Aloysius T. Genau	Andrew McGarraghy
Clarence R. Gorman	Wm. J. McGuire
Charles I. Griffith, M. D.	George A. McLaughlin
Harry T. Hall	John McLaughlin
George E. Hamilton	Francis A. McNamee
Edward R. Hannan	Adam E. Maier
Simeon E. Harris	Edmond Mallet
Thomas Harvey	Michael F. Mangan
Edward B. Hayes	James F. Markey
J. Carroll Hayes	William C. Martin
Henry A. Hegarty	Albert L. Maserick
Andrew I. Hickey	Charles M. Mattingly
Cecil F. Hilleary	Albert May
Joseph L. Holland	John Mawhinney

Paul G. Meagher	Frederick J. Rice
George Menke	James Ring
Leon V. Michalowicz	David I. Riordan
Lawrence J. Mills, Jr.	Frank D. Roach
Thomas M. Monroe	James P. Ryder
William J. Moran	Francis J. Salb
Paul T. Mudd	Amabile Samuels
Richard D. Mudd	Daniel X. Scanlan
Daniel D. Mulcahy, M. D.	Edward Schlesinger
Joseph F. Mullaly	Edward P. Schwartz
Henry A. Mullan	Cornelius E. Shea
J. V. Mulligan	D. C. Shea
David I. Mulquin	Thomas J. Shea
James A. Mulquin	Thomas J. A. Shea, Jr.
Daniel F. Murphy	W. H. Shea
Daniel J. Murphy	Joseph F. Sheehan
John P. Murray	Francis P. Sheehy
Augustine W. Neale, Jr.	Aloysius L. Shields
Joseph H. Neitzey	George A. Simpson
Frank L. Neubeck	Leo E. L. Smith
Joseph A. Nolan	Thomas F. Smith
William P. Normoyle	William L. Soleau
Ralph A. Norton	I. L. Stormont
Charles F. O'Connor	Paul N. Taylor
George E. O'Connor	H. G. Thysson, Jr.
George H. O'Connor	William J. Tobin
Maurice W. O'Connor	Leon Tobriner
W. P. O'Connor	Edward L. Tucker
John P. O'Dea	Paul W. Twombly
James A. O'Leary	Edward Voigt
Robert M. O'Lone	Edward J. Walsh
Francis P. O'Reilly	Frank P. Walsh
Raymond F. Osborne, M. D.	J. Burke Walsh
Charles T. Peck, Jr.	J. Herbert Walsh
Joseph A. Petty	Leo A. Walshe
Walter I. Plant	P. J. Walshe
James D. Power	Edward R. Walton, Jr.
Maurice P. Power	Edmond D. Welch, M. D.
Thomas E. Pyne	Hugh J. Welch
Francis S. Quay	Francis R. Weller
John P. Quill	Joseph M. Wheatley
Henry I. Quinn	L. A. Widmayer
Charles J. Reagan	Michael Williams
Joseph Reagan	Leonard C. Wilson
L. Grogan Renz	Robert W. Wimsatt
George R. Repetti	Michael Winston
T. Eugene Rhodes, Jr.	Edward H. Yeager

We feel that we cannot close this brief account of the Centennial Celebration better than by printing the following graceful tribute from the pen of our distinguished Alumnus, Hon. Wendell Phillips Stafford, as well as the inspiring and benign letter of the Commander-in-Chief of the Jesuit forces throughout the world, Very Reverend Wlodimirus Ledochowski, and the treasured words of Christ's Vicar, the best of all the good things received by Gonzaga in her wonderful Centenary.

GONZAGAEO GRATIAS, 1921

I had not seen her till she threw
Her great door open wide,
Crowned me with roses, and then drew
Me gently to her side.

She said: "It is my birthday, dear:
Come keep the feast with me!
Many you love are gathered here,
Noble and bright and free.

And, now you are my son, your name
Upon my shield I write,
And you must keep a spotless fame,
For, look! the shield is white.

And when our Leader says, 'Arise!'
Your feet must follow Him:
Behold the hue of sacrifice,
The purple round the rim!"

Proudly she smiled and took her seat,
And I was proud to stay
And hear the chorals throng and beat
Around her throne that Day.

O Queen upon your golden chair,
O Mother kind and true,
The poor meed of a sinner's prayer
Must be my thanks to you.

—WENDELL PHILLIPS STAFFORD.

Letter from His Paternity, The Very Reverend
Father General of the Society of Jesus:

ROME, *October 18, 1921.*

REV. AND DEAR FATHER RECTOR, P. CH.

With great pleasure do I join in spirit in the centennial festivities of Gonzaga College. It is undoubtedly an exceptional event. The retrospect of the first hundred years of the College not only affords a peculiar interest to all well-wishers, but ought also be specially profitable for present and future endeavours. The life history of the College goes back to the pioneer days of Catholic education in the United States. Pioneer effort in a great cause is always important and arduous, and to succeed must be inspired and sustained by wisdom, prudence and courage. Fortunately Gonzaga College at its very foundation, with its first President, Rev. Anthony Kohlmann, as a brilliant example, had men to guide its destinies who drew this inspiration from the principles and traditions of the old Society with which some were directly or indirectly so closely connected. This accounts for the fine quality and the solidity of studies inaugurated, the high standard maintained and the wholesome influence for virtue and learning it exercised in the community at large. Gonzaga College was begun and maintained as a classical institution and kept vigorous by that religious spirit so characteristic of the colleges of the Society.

Difficulties there were and vicissitudes of fortune but it surmounted them bravely, so that we see it to-day flourishing with renewed efficiency and strengthened influence. All this is cause for congratulation, and especially for fervent thanks to Almighty God who has been pleased to vouchsafe His favors so plenteously.

Whilst sending you my cordial blessing I invoke God's continued protection on Gonzaga College, its faculty, students, friends and benefactors.

Commending myself to your holy Sacrifices and prayers.

Servus in Xto.

(Signed) W. LEDOCHOWSKI, S. J.

GREETINGS FROM HIS HOLINESS, BENEDICT XV

THE VATICAN, *October 23, 1921.*

Secretariate of State of His Holiness.

No. B-26813.

VERY REV. FATHER:

It has been brought to the notice of the Holy Father that this year 1921 completes a century since the well deserving sons of St. Ignatius founded Gonzaga College in the Capital of the United States, and that a solemn celebration is being fittingly prepared to commemorate this happy anniversary.

The news of such an event could not but be most welcome to the August Pontiff, Who has so much at heart the Christian education and formation of youth in whom rests the hope of future society.

The Holy Father assuredly well realizes with what zeal, with what wisdom and with what salutary fruit the sons of Loyola devote themselves to the instruction and education of the Catholic youth of Washington, thus contributing to hold high the prestige of Catholic teaching, which is the conservator of all true progress, religious, moral, and scientific, and the indispensable element of true civilization and prosperity among the people.

The August Pontiff deeply rejoices with your Reverence and with the members of this timely and flourishing Institution, rendering devout thanks to God and to the well deserving sons of St. Ignatius for the great good done in the course of this first century since its foundation.

With all his heart, therefore, the Holy Father joins in spirit in the festive occasion which will unite Superiors, professors, students and benefactors of the College, in order to recall the glorious past and to draw from it motive and inspiration so that this happy anniversary may presage for the noble Institution a future ever increasing in prosperity and in salutary efficacy for Church and for society.

And it is with this augury that His Holiness, while He invokes upon it an abundance of divine favors, in anticipation of the same and in testimony of His paternal benevolence, bestows from His heart upon your Reverence, and upon the

professors, students and benefactors of Gonzaga College the Apostolic Benediction.

In acting as an interpreter of these sentiments of the Holy Father, I gladly take occasion to assure you of my feelings of sincere and profound esteem.

I am, dear Father,

Most affectionately yours in the Lord,

P. CARD. GASPARRI.

VERY REV. FR. PAUL R. CONNIFF, S. J.

President of Gonzaga College, Washington, D. C.



